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THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity

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H. W. PERCIVAL, *Editor*

VOLUME XXIV.

OCTOBER, 1916—MARCH, 1917

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DEVOTED TO

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GHOSTS THAT NEVER WERE MEN

Dreams.

THE waking life of man with its phenomena is caused by elementals, as was shown heretofore. All occurrences of life, including all processes connected therewith, are possible only by the working of nature ghosts. Their sphere of action is not limited to the phases of the waking life of man. Dreams, too, are caused by the action of elementals. Dreams are the employment of one or more of the senses; and the senses are elementals within the man. (See The Word, Vol. 20 p. 326.) Dreams in the first instance are the shaping of subtle matter in such a manner as will correspond to sensuous experiences of his waking life. Such dreams are produced by the response of nature elementals in the elements outside to the elementals in man.

Waking and dreaming are two sides of the experiences of the same sense man. The being who dreams is the sense man; the mind does not dream, though the mind in the senses perceives the reports of the senses of what is experienced by them. It is affected as well in the waking dream, which

is called life, as in the sleeping which is called dreaming. One sort of dreaming is as much so as the other, however wide-awake the dreamer believes himself to be. When in the waking state, the man looks at these experiences in sleep as dreams. When in sleep, if he is there able to appreciate the conditions of the two states, he regards the events of his waking life as unreal and baseless and distant as he considers his dreams to be when he thinks of them while awake.

The same sense beings which experience the waking life act in dreams. There they reproduce experiences, which they have had; or they have or they create new ones in line with those they have had. The sight in man is a being fashioned from the fire element in nature. This ghost, sometimes alone, sometimes with the other senses, sees and is affected by forms and colors in nature, in the waking state or in the dreaming state. The sound sense in man is created from the occult element of air. This being, similarly as the fire ghost, experiences with or without the other sense beings in man, all sounds. The taste is a being taken from the subtle element of water and, with or without the aid of the other sense elementals, tastes. The sense of smell in man is a being drawn from the earth element, and it smells bodies, either together with the other sense beings or alone. The sense of touch in man is also an elemental, which, however, is not yet as fully formed as the other senses. It is in process of being fashioned.

If one is able to analyze his dreams he will know that he sometimes sees, but does not hear or taste or smell in dreams, and at other times he hears as well as sees in dreams, but may not taste or smell. This is so because the sight elemental is at times acting alone and at times in conjunction with the other sense elementals.

The majority of dreams are chiefly seeing. A lesser number are concerned with hearing. Tasting and smelling play a minor part. Seldom if ever does one dream of touching or grasping or taking or holding anything. The reason for that is that smelling and tasting are not as fully formed as seeing, and touch is still less developed. The eye and the

ear as organs are more fully developed than the organs for tasting and smelling. There is no outer organ for feeling. The whole body is able to feel. Feeling is not yet centralized in an organ as are the other senses. These external conditions indicate that the elemental which acts as the particular sense is more developed in the case of seeing and hearing than in the case of tasting and smelling. Whether they have or have not special organs, all these senses act through nerves and a nervous system.

The function of the waking sight is, roughly speaking, the going out of a portion of the sight elemental and meeting nearer or farther from the object seen, according to the luminosity of the object, rays which are at all times emanating from that object. The function of the other senses is similar. It is therefore not inaccurate to say that the senses experience, or are impressed by, or perceive objects. Each sense needs its organ to work through, except in the case of feeling, where the sensory nerves suffice. All this applies to the waking state.

The difference between the waking and the dreaming life is that in waking the senses act through their particular nerves and organs. In the dream the senses do not need their physical organs, but can act directly with subtle physical or astral matter in connection with nature ghosts in external nature, on the nerves. Though the senses do not need the organs in dream, they do need the nerves.

The cause for man's thinking that only the physical world is real and that dreams are unreal, is that his sense ghosts are individually not strong enough and not built up enough to act independently of their physical nerves and organs in the physical world, and therefore are not able to act apart from and independently of the physical body in the astral or dream world. If the sense ghosts were able to act in the astral world without connection with their physical organs, and nerves, then man would believe that world to be the real and the physical the unreal, because the sensations of the astral worlds are finer and keener and more intense than the sensations produced through gross physical mat-

ter. Reality is not absolute, but is relative and much confined.

Man's reality is what he likes best, values most, fears most, finds most cogent in its effects on him. These values depend on his sensations. In time, when he is able to see and hear and taste and smell and touch in the astral, the sensations will be so much finer and more powerful that he will like them better, value them more, fear them more, attach more importance to them, and so they will be more real than the physical.

Dreams then are at present mostly pictures, and a nature ghost, acting as man's sense of sight, produces these pictures for man. The manner in which the sight ghost serves in a dream to show a picture to the dreamer is interesting.

When a person falls asleep, dreams begin, whether they are remembered or not, from the time the conscious principle in man leaves the pituitary body. They continue while that principle remains in the sense nerve areas of the brain, such as the optic nerve, and in the mysterious ventricles of the brain until the conscious principle either passes into the cervical vertebrae or rises above the head, as it usually does. In either case the conscious principle is out of touch with the brain. The man is therefore said to be then unconscious. He has no dreams, while in either of those states and pays no attention to any of the sense impressions, even though the elementals may bring some of them to the human elemental. The human elemental does not respond, because the power which the conscious principle gives to it is shut off. The human elemental takes care, nevertheless, of the body in sleep, by superintending the involuntary functions, which go on during the abandonment called sleep.

To write of dreams, their kinds and causes, would need so much space as to require a separate treatise, and would be foreign to the subject matter. Therefore here is mentioned only so much as is necessary for a foundation: to understand some of the actions of nature ghosts in dreams when they bring pictures before the dreamer, either in pursuance of his waking desire, to give pleasure or fear, or as ministers of the mind to bring enlightenment and warnings, and when a man

or woman attracts or creates an elemental which becomes a succubus or an incubus.

Pictures are shown to the dreamer while the conscious principle is still in the area of the sense nerves and in the realms of the chambers of the brain. The pictures are shown by the fire elemental serving as the sense of sight, and are either fashioned by it out of the chaotic fire element or are scenes actually existing which it sees directly, by what is called clairvoyance. This is one class of dreams.

A picture is formed as an original production by the sight ghost which it has made out of the vague matter of the fire element, whenever a desire which had been held in the waking state was strong enough to suggest to the ghost the nature of the picture. Then when the body is asleep the fire ghost, acting on the suggestion of the desire, draws the fire element into form so as to present the picture suggested. Thus men have in dreams what their desire leads them to and what the mind consents to.

If desires are connected with hearing, tasting, or smelling, or feeling, then the other elementals act with the sight ghost, and elements other than the fire element are drawn to produce the sensation which was desired in the waking state. Pictures ponderate because men use their sight more than any of the other senses, and are more affected by sights than by other sense impressions. Such a picture may last only a part of a second; the dreamer is not in a position to determine the time which the dream lasted.

The other kind in this class of dreams are pictures of something that exists in nature and which the sight elemental perceives and which is thus sensed, that is, dreamed of by the dreamer. The sight when seeing these scenes does not leave the physical body. Inasmuch as it is not limited by the physical organs nor its vision obstructed by gross physical matter, it may look directly on objects in distant places or may see into the astral worlds.

These dreams are so produced either by the senses fired on by the desires of the daytime, or by the senses rambling uncontrolled and attracting outside elementals. With such dreams one's conscious principle has nothing to do.

There are dreams which are of another class caused by the will of the mind to convey to the personality information of various kinds. Such commune may be had to give enlightenment in philosophy, science, arts and the occult past and future progress of the earth and its races. To that end records of the past may be brought before the dreamer, or hidden processes of nature may be shown to him, or symbols may be illustrated and their meaning visibly explained to him. Elementals may also be used by the conscious principle to give warnings, prophecies, or advice about the occurrence of critical events affecting the dreamer, or some one connected with him.

Such instruction through the means of ghosts is given in these dreams, where the Higher Mind cannot reach the personality directly. The incarnated mind has so far not established a sufficiently strong tie with its higher part not incarnated, to enable the higher part to commune directly with the incarnated portion. Therefore dreams are used as means of communication, when enlightenment is necessary. Whatever the instruction or warning given, elementals are used to make the pictures or the symbols containing the message. The language of the senses is not the language of the mind, therefore symbols are used to give the message intended. These symbols, geometrical or others, are themselves elementals, and the pictures or whatever is used in the message, are elementals appearing as pictures. These, when coming from one's Higher Mind, should and do impress the message intended, on the dreamer, if the dreamer will try to get that message.

When the dreamer is too obtuse or fails to make an effort to get the meaning, he may want a seer for an interpretation. But today seers are out of fashion, and so persons seek a dream book or a fortune teller to interpret their dreams, and of course they are left without enlightenment or get a wrong interpretation.

The elementals which appear in dreams as pictures or as symbols or as angels, do not act intelligently with their own understanding, because they have none. They act under the order of intelligences or of the dreamer's own mind.

(To be continued.)

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford.

CHAPTER VII.

AS the yearly Camp Meeting season approached, Mother frequently alluded to the subject and expressed her strong desire to make it a notable event. In a two-fold sense she hoped it would prove to be the most successful one in the history of the Shiloh Colored Baptist Church. She had an impression that its religious meetings were to be a demonstration of God's goodness to his people. And she was also impressed with the desirability of adding a social feature which would give general harmony and satisfaction.

In fact she was entertaining the thought of paying a well-deserved tribute of love and loyalty to Aunt Chloe. And she told Father a public reception in her honor was what she wanted accomplished. By holding the first service in the forenoon, the dinner could occur at noon, and the reception follow it.

Such an arrangement would necessitate a supper as well, and she had decided she would furnish it herself, aided by the very efficient hospitality committee of the church. Mother felt assured of its willingness to manage the affair for her, and she was convinced of the feasibility of her plan and she asked Father to approve it. And Father, never so happy as when furthering Mother's wishes, and sharing her desire to show appreciation of Aunt Chloe, promised his aid.

Then the matter was put before us and our co-operation was expected, and it was given promptly. We were enthusiastically in favor of it, and Fairfax, Landon, Artie and I, declared it would give us immense satisfaction to do as Mother wished. Our hearts were aflame with love for her, and we were glad to champion any cause she espoused.

Seeing that Mother was touched by our response, Father thanked us for our manifestation of approval and said we must hold ourselves in readiness for service when the time came. But, for the present, it should not be discussed as Mother wished first to consult Aunt Chloe's wishes on the subject. Fairfax warned Father that Artie's stock of self-control was limited and thought Mother should act quickly if she wanted to be the first to tell Aunt Chloe. We all laughed at this remark, Artie with us, but he solemnly affirmed that he would not mention the matter to a soul. Mother told him she trusted him; nevertheless, she wisely hastened the interview.

Aunt Chloe's attitude when informed was most gratifying to Mother. She said she was overcome with the thought of such honor, but she felt proud to accept whatever Miss Elinor wished to do for her. She was sure all her friends would be glad to attend her reception, and she herself, would try her very best to please them, on account of her family.

Mother told her that her life had been a blessing to her race, and she made Aunt Chloe feel perfectly happy, by saying all her white friends would be pleased to hear she was to have a reception, for they too appreciated her character as a Christian woman.

Soon every one on the place had heard the news and were rejoicing that such a fine thing was to be done for one of their number.

When Dabney, Dr. Meredith's coachman, who was the Bishop of the Diocese, and Ellison, his brother, heard it, they were too pleased to delay its general announcement. Ellison was Uncle John's coachman, and was a Presiding Elder, and he was much liked by all our household because of his devotion to his little son who was blind. Delia, his wife, lived

with us, for she was one of the Roseland family of colored people, and Andrew, their only child, was one of our household pets. Dr. Meredith was ceaseless in his efforts to help the boy, but he lived his brief life without sight and was an example to everyone of patience, fortitude, and cheerfulness.

The Shiloh Colored Baptist Church was, in a sense, identified with our family. It was located on ground adjacent to Roseland Forest and near the Shiloh Station. Both the land and the church, and all the buildings on the grounds, had been provided by the Middleton family. The Yearly Meetings were not only held under the patronage of the family and its circle of kindred and friends, but the Opening Day Meeting was annually attended by them.

The church was a prosperous one, and all its meetings were well attended. In fact, they were eagerly anticipated, as a season of good preaching, good music, and provided with an unfailing supply of abundant food. The latter was a feature that aroused much rivalry among the cooks of the Diocese; and, as the white people supplied the materials, there was no stint as to quantity of food, and no inferiority as to quality.

In all the kitchens for miles around much time was devoted to the preparations for the Opening Day dinner. Cake and bread bakings were the order of the day and the careful packing of the ample quantities of pickles, preserves, and jellies was superintended by the Mistress herself on each plantation.

The co-operation of the entire white population was rendered with generosity and good will, annually, and, because of its special features, very general interest was expressed in the approaching Camp Meeting at Shiloh.

Aunt Chloe had been a member of this church all her life, and was closely identified with its social and religious work. Until she left Roseland to come to live with us she had been its most prominent member. Now she could not take so active a part, but Mother had placed a carriage at her personal disposal for all the Sabbath meetings, and she

had the privilege of selecting those whom she wished to accompany her, to them. And she had the further privilege of making long visits to Roseland, so as to attend any social or business church meetings. But she did not often ask to go, and Mother had ever realized the sacrifice she made when she became one of our household.

This sacrifice, so cheerfully made by Aunt Chloe, was one of her chief reasons for showing her honor now. And Aunt Chloe knew this and dearly loved Mother for it. And all of us, entering into the spirit of service that Mother manifested in all her undertakings, wrote notes to our friends and invited their active interest on account of Mother's desire to show appreciations of our household comrade and life-long friend.

The response was so immediate and so kind we were assured of success.

Camp Meetings were universally popular in the Old South and were endorsed as the most wholesome means of lending variety to the necessarily monotonous routine of slave life. They gave increased happiness and contentment to both old and young.

Camp Meetings were not only religious gatherings; they were social reunions and musical festivals as well. Music was a never-failing delight, and opportunity to enjoy it was eagerly seized by the colored people. The fact that music is made up of vibrations, and, the vibratory action of music on the nervous system is almost unvaryingly powerful, they did not wholly comprehend, but what they did understand and thoroughly enjoy, was the wonderfully soothing effect of rhythm upon them. They knew they were happy if they could listen to music, and happiest when singing the hymns and songs endeared to them by long familiarity and association.

Our colored people were accustomed to much more than the average opportunity for enjoying good music. Father and Mother knew its power as a harmonizing factor in the daily life, and they gave every encouragement to both old and young to learn to sing and play. We children had been

trained to share all our new songs and hymns with them, after we had been well drilled by Mother at the piano. And I had a singing school for the little children that Father had approved and aided me to teach long before the time of Aunt Chloe's reception.

He had caused to be built for my class a circular seat around, but not attached to, the body of one of the largest oak trees on the lawn. It was near the house, and was so arranged that the children could sit back to back on it, and I could pass in and out its several openings and have all the singers at close range constantly. This arrangement, devised by Father personally, was such a success that others copied it. Our friends often asked to have the pleasure of seeing the children assembled on their round bench platform and of hearing them sing.

Now when the Jubileers, as we had named this class, knew that they were to go to Camp Meeting and sing in honor of Aunt Chloe they were much excited and very eager to begin the study of "Auld Lang Syne," which was to be their first song. This they were to sing as they entered the church from the rear doors, facing the pulpit, and the band was to lead them. After they learned the meanings of the words it was easy to memorize them. And when told they must sing so that the people in the church would understand that the "Auld Acquaintance" was Aunt Chloe, much expression was put into the words. In fact, they sang the song amazingly well, so well that the entire family liked to listen to the rehearsals that were going on daily.

The pride and satisfaction of our own colored population in the singing school, now that it was to sing at Camp Meeting, were so great they requested permission to have the children rehearse on a Sunday afternoon, and invite some of their friends to hear them. Father approved of this and had seats arranged for the audience, which we frequently entertained thereafter.

Mother had provided for the class a uniform of white linen, made alike for both boys and girls. These long aprons were in reality fashioned after the gowns worn by choir

boys, and the children liked to appear in them, particularly when they sang with the band. For we had a band, chosen by Father and Uncle John from among the musically inclined youths on our place, and from the adjoining plantations. Both Father and Uncle were trained musicians and they took pleasure in furthering a knowledge of music where they discovered the least degree of native talent for it. Uncle secured the services of an experienced teacher, who came out from the city regularly to instruct the lads. Under his directorship, provided with good instruments, and given leisure for practice, we soon had an excellent set of players.

It became in time a very proficient musical organization, and we frequently availed ourselves of its services. Gradually a demand for it grew in the community and Father always provided for the acceptance of engagements and he furnished the uniforms they adopted.

This band was now of great assistance to me in preparing my singing school for its first public appearance.

We invited neighboring colored children to come in the afternoons to learn to sing with us, and our colored people had the privilege of practicing with members of the band in the evenings, from time to time.

The Jubileers were so elated over their sudden importance as singers I had difficulty at times in curbing their ambitions. They grew to think the Camp Meeting could not be conducted without them. In fact, several of the best singers quite frankly expressed regret that there was to be any other feature at the opening service. They thought the people generally would rather hear them sing than listen to a sermon.

Mother, too, was busy with her manifold preparations for the Camp Meeting season. She had her dressmaker come from the city to copy a costume of her own that Aunt Chloe had much admired, and which Mother had taken infinite pains to have duplicated, both as to color and material. It was a lustrous French silk, of a fawn shade called in those days "ashes of roses," and the costume consisted of dress, mantilla and bonnet. The mantilla had a deep silk

fringe border, to match, and the bonnet had strings of long broad ribbons, to be tied in a bow under the chin. The face trimmings were tulle and lace, pink rosebuds, and blue forget-me-nots. A coronet of ribbon, lace and flowers completed the outside adornments. When Aunt Chloe realized that Mother meant her to have such a costume she wept like a child. And her demeanor toward Mother ever afterward was, if this were possible, even more gentle and adoring. She seemed to be overwhelmed with her good fortune and she tried in every way to express gratitude for it.

Really there never was a happier creature in this dear old world of ours than was she when she appeared before us fully arrayed for Camp Meeting. We dared not tell her the extent of our admiration; nor say much of the elegant appearance she made.

In fact she could scarcely control her own emotions, and we wanted to help her to greater composure. Our two small brothers, Davie and Charlie, fairly danced with delight at sight of her, and their satisfaction did much to relieve her nerve tension. She smiled fondly upon her "babies," as she called them and told them they were little cherubs. But she could not prevent the loud huzzahs that were given her when she stepped out in front of the busy crowd making ready to follow her to the church. She went quickly to take her seat in the open carriage in which she and Bishop Dabney were to ride at the head of the procession. Bishop Dabney was in gala attire himself; for he was arrayed in his new black broadcloth suit, the gift of Dr. Meredith, and he was apparently entirely satisfied with the general impression his appearance produced.

Aunt Chloe was interested in viewing the men, women and children who were hurriedly embarking in all the varieties of vehicles that had been assembled for the occasion. And several times we saw her weeping as she responded to the many greetings given her.

It was just like her to order the carriage to be halted when it passed the front of the house, where all the family had assembled on the veranda, and as it stopped at the

center of the driveway, she arose and made us a low obeisance.

The act was so pathetically eloquent of affection and humility we each and all waved our handkerchiefs in response and called down our blessings upon her and her day. And her day was as beautiful as the combined prayers of many people had petitioned it should be. The soft breezes fanned the summer air and tempered the warm sunshine, and the morning was one of rare loveliness.

As our family party, increased by Uncle John's household and several cousins from the city, passed on our way to Shiloh, numerous neighbors joined us. These were awaiting our coming along the roadside in such numbers that we soon became a cavalcade.

Everyone congratulated Mother as soon as they had an opportunity, not only on account of the weather, but on the good appearance of the procession just ahead of us. Aunt Chloe's brave attire, and the animation of the white-pinafored Jubileers, called forth many expressions of approval. The latter were singing as joyously as a grove full of mocking birds, friends told her.

How very kind every one was to us as we rode along! What happy greetings we heard! And what a host of well-wishers accompanied us to the church!

We had with us two colored children whose physical infirmities precluded their marching with the singers. Both had beautiful voices, the blind boy, Andrew, possessing a tenor of good range, and the girl, who was a hopeless cripple, was a very good soprano singer. Little Lucy was under my special charge, while David made himself the guide and protector of Andrew. Both children were much liked for their very nice dispositions and because of their sad physical disabilities.

David led Andrew into the church, and to his seat on the platform, as I did Lucy, and we watched over them until Delia took them in her care after the morning service.

Mother was on the platform with us, and Aunt Chloe sat near her. This platform had been built for the occasion in

front of the pulpit, but not on line with it. As we sat in our seats, those in the pulpit were elevated above us. We had room on the platform for all the Jubilee singers, seated in two long semi-circular rows.

In the front pews, always reserved for white people, were all our kindred and friends. Father was in the first row, with Edith and Marion and the two little boys. Uncle John and Aunt Kate were in the next row, so seated that they were immediately behind these small people and with them were Charlie and Artie. Landon and Fairfax sat with two cousins, and surrounded by other relations.

In the pulpit were Dr. Meredith, who because of his position in the Baptist denomination, had the seat of honor, and the Bishop, and two other church dignitaries, sat in the next row. In addition to these there were several of our friends, who always represented the white Baptists of the Diocese at all the Shiloh Camp Meetings.

The church was crowded, and as the white visitors entered, the congregation rose and stood until the Bishop gave the signal for all to be seated.

When quiet was restored the ushers were notified to throw open the two doors opposite the pulpit. The band divided into two sections, and the Jubileers in two divisions, were waiting to be admitted to the building, and soon the prelude was played and the march begun up the aisles. Each division was led by a monitor, who kept time and precision in marching and the singing. As the procession advanced, fresh young voices prettily sang out:

"Shall Auld Acquaintance be forgot
And never brought to mind!
Shall Auld Acquaintance be forgot
In the days of Auld Lang Syne."

The verses were not completed until the children had reached the platform and taken their positions on either side, and behind Mother's chair, which was in the center. The band took its position on the side seats near the platform after the conclusion of the song. An intensely pleased audience looked on and was moved to vent its gratification in subdued applause.

We, who were accustomed to seeing and hearing the children frequently, were proud of the excellent impression they produced, and there was a general interchange of happy smiles, and nods of approval from our relatives and friends.

When quiet was restored, Dr. Meredith made a brief prayer, and was followed by Bishop Dabney, who asked the congregation "to further praise God by singing that most beautiful of all hymns, 'Jesus Lover of My Soul.'" How we all loved the familiar words and with what pleasant animation everyone sang the lines:

"Jesus Lover of My Soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is nigh.
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, Oh, leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head,
With the shadow of Thy wing."

It was when we were singing these last four lines that a remarkable incident occurred. The attention of everyone in the church had been concentrated on the music, which the band was leading, and it was not noticed until the last four stanzas of the second verse had been concluded, that two radiant and shining Beings were poised in the air just above Mother's head.

Soon angelic voices took up the lines just ended and sang:

"All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head,
With the shadow of Thy wing."

The music was wonderful; a living Presence, not to be described seemed to fill the entire church and to vibrate and scintillate with light and power. Not two voices only, but many, apparently, were singing the words, and making them so alive they were not words merely, but conscious entities.

They seemed to be sentient with a power which mere sound could not convey. Even after the singing ceased the reverberations went trailing through the space and finally ended in cadences, thrillingly sweet and as ethereal as zephyrs.

It was without any fear I could look upon these Beings, who though making no sign of locomotion moved in a sea of light that was pulsating with electricity. I could not say their bodies were transparent, but they so appeared to my senses.

The audience was spellbound and apparently content to remain so. All eyes remained centered upon the Angelic Visitants who were close to Mother and looking down upon her.

Then Mother spoke, and her voice sounded to that half entranced audience as the notes of a wind-harp, distant yet clear and vibrant. She was saying: "The gates of Heaven are ajar today, and Grandmother and Mother are here with us to worship, and to sing to God's glory." And as she ceased speaking she looked up at them, and her face seemed to partake of the light that shone from their countenances. It was glorified with love and trust.

Aunt Chloe impulsively cried out: "I know them; I know them both, and I see them, and hear them, and it is our Miss Elinor and Little Miss. Glory to God, they are here, and they are blessing everyone of us."

Mother reached her hand over to Aunt Chloe and her touch soothed her to silence and composure. I had instantly recognized the Good Lady and the Small Person, and smiled a welcome upon them. But I was greatly surprised at hearing Mother say who they were, and for a moment I felt dizzy and then very faint. But I quickly mastered the feeling and looked at them as they remained poised in ether waves with a light playing about them that dazzled sight. The atmosphere was wholly changed by their presence; it was charged with some elixir that rejuvenated everyone, and we reveled in it, not knowing what it was which so powerfully affected us, or from whence it came. I was not alarmed in the least, and I rejoiced that Mother was calm and so

radiantly happy. My Father's face had ever been my barometer in time of any mental stress, and now I turned slightly and caught his eye. Instantly he flashed to me a fond smile and my body was reinforced; I became wholly serene and strong.

Dr. Meredith startled the people by springing to his feet as he apparently grasped an extended hand: "Why Charles Middleton, my beloved friend, I thank God for this vision of you." By directing the attention of the audience from the two Celestial Beings, who were hovering near us, Dr. Middleton relieved the tenseness of the situation. All over the church were now heard such exclamations as: "That Marster Middleton! Surely it is; and there's Miss Elinor, and Little Miss; Glory to God forever." "Don't they all look young?" And one of the elderly Roseland women called out, "Howdy, Marster, and Miss Elinor, and you, too, Little Miss. We all know you!"

How sudden, how exhilarating was the current of electricity that now went with lightning speed to all parts of the church! Everyone, old and young, felt the same sensation tingling through their bodies, and each recognized the swift changes it caused in others. We felt instantly renewed, invigorated and inspired and, as in the twinkling of an eye, all sense of age and weariness passed away from the spectators.

It was then that the people became really eloquent in their praise and thanksgivings to God, and touching were the scenes that were witnessed.

Those Shining Ones were evidently responsible for the showers of flowers that were softly falling upon the heads of people in all parts of the building. They seemed to be partly absorbed in the power they were exerting, and the scene was one of pure enchantment. Down upon us drifted rosebuds, sprays of white jasmine, and blue forget-me-nots, and not a single person in that crowded church was omitted. I was fascinated by the picture before me, those wondrous Beings levitating so near us, and creating in the space about them, and all over the entire building, a substance that

pulsed with magnetic power. How deeply others were affected I could not say; but I was scarcely able to hold my body under control; it seemed to me strange to remain standing when I felt I might so easily float out, and quite up, and away.

The strangest power I had ever sensed seemed now to possess me, but I held myself firmly on the floor, and if my body swayed the least bit, and I know it did once, Mother's arm, which was quickly passed around me, steadied my nerves completely. I could continue to look up fearlessly at the angelic faces smiling upon us, for Mother's arm about me was my fortress and my strength.

There was a cessation of all motion on the part of our Celestial Visitants now and I thought they were about to vanish from our sight. But they drew nearer to Mother, and as the three extended their arms in the attitude of blessing her, we suddenly heard glorious voices singing: "Glory to God in the Highest, on Earth Peace and Good Will to Men."

Grandfather's face was almost transfigured; on it was playing a wondrous light and its expression was the very apotheosis of Love. His form seemed charged with etheric energy, and seemingly it was his intention to make himself plainly and perfectly recognized by us all. Grandmother, in like degree radiated power, but she seemed less concerned to impress her personality upon the minds of others. The Small Person was a glorious vision to behold, but she was more detached than either of the others. She looked upon the scene more as a spectator than a participant, and her face, so fair and pure, in its celestial beauty, was childlike in its appealing purity and innocence.

But now they were rising very gradually and fading slowly out of our limited range of vision. Then they wholly disappeared and silence and emptiness were about us.

Dr. Meredith called us back to the present and the practical. He told us he wished, before the congregation was dismissed, to speak to us on one or two important points. First, to remind us that we were nearly all professing Christ-

ians, and followers of the Lord and Saviour, Jesus Christ. And then he said: 'As Jesus passed through the change called death and arose again and now liveth forever more, so also can His saints who live in glory with Him do the same. And as He had the power of appearing and disappearing in the ether, which is a substance like the air and which we cannot see, as we do not see the air, but without which we would die, if we did not have it to breath into our lungs constantly, so, also, those who are His meek and lowly followers and live after His example can come to do all that He did. In fact, dear friends, He, Himself has said that we having faith sufficient, can do more than He did. Let us therefore, praise God and thank Him constantly for giving us the vision to see, and the hearts to believe; and let us go forth from this Church, where we have witnessed holy scenes, to be more like Jesus every hour of our lives."

Then, after a moment's pause, he pronounced the Benediction, and dismissed the congregation.

(To be continued.)

JESUS, THE CHRIST

FROM A THEOSOPHICAL STANDPOINT.

By Frances Allen Ross.

THE world at large may be divided into two well-defined groups regarding the nature of Jesus, the Christ; one considers him the veritable Son of God, equal to the Father, and born in a miraculous manner; the other regards him as a man, like other men, born in a natural way, but superior to others in spiritual attainment.

While the first opinion involves problems impossible to solve and provokes doubts in many serious minds, the believers think this is the only concept which allows Jesus to stand forth as the great ideal which, after all, humanity looks up to. By lowering him to mere man, he seems to lose his hold upon the human imagination and ceases to be the inspiration which mankind needs. However, if Jesus is different in nature from other men, if all the factors of his life are peculiar to him and unknown to the average man, how can the Christ life become an example to mankind or be possible of attainment?

Theosophy shows us that the life of Jesus is both natural and possible of demonstration; that he reached a certain spiritual attainment and received the title appropriate to it, that is, The Christ; and that, in common with other saviors, he held a certain relation to humanity, which relationship is renewed by a Savior from time to time, as the needs of the different races require.

Whether the New Testament story is historically correct

or not, if applied to a particular individual called Jesus, will not be considered; but that it is similar to the narrative concerning both Krishna and Buddha is easily proved.

The coming of Jesus was foretold by the prophet Isaiah, and in Chapter XLIX, 6, the Messiah is referred to as "a light to lighten the Gentiles."

If we turn to the prophecies respecting Krishna as found in the Atharva-Veda, quoted by Madame Blavatsky in Isis Unveiled, Vol. II, p. 556, we shall find a startling resemblance: "He shall come, crowned with lights, the pure fluid issuing from the great soul . . . dispersing darkness."

In Isaiah, VII:14; "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

Of Krishna's birth is made a prophecy: "In the early part of the Kali-Yuga, shall be born a son of the virgin." (Vedanta.)

Zechariah, the prophet says (chap. IX, 9 and 17): "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem, behold thy King cometh unto thee: For how great is his goodness and how great is his beauty. Corn shall make the young men cheerful and new wine the maids."

Of Krishna it was written: "He shall come, and all animated beings, all the flowers, plants, men, women, the infants, the slaves . . . shall together intone the chant of joy, for he is the Lord of all creatures . . . he is infinite, for he is power, for he is wisdom, for he is beauty, for he is all in all." (Atharva-Veda.)

The Christian sees the proof of the divinity of Jesus in such words as these: John I:14: "And the word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father." Also in II Corinthians, XI:5: "God was in Christ, reconciling the world unto himself."

But three thousand years before it was said that "God shall manifest his glory and make his power resound and shall reconcile Himself with His creatures." (Atharva), quoted in Isis Unveiled, Vol. II, p. 556.

Of Mary, the mother of Jesus, it was said (Luke IX:27):

"Blessed is the womb that bare thee."

Of the mother of Krishna: "Happy the blest womb that shall bear him." (Atharva.)

Whether there be exaggeration or not in attributing to the Hindu books quoted from, such great antiquity, the fact remains that these prophecies and their fulfilment preceded Christianity, and Krishna preceded Christ.

Madame Blavatsky also reminds us that "although none of the Christian sects except the Roman Catholic attributes divinity to the Virgin Mary, we need only to call attention to the words used by the angel Gabriel in addressing her as "Blessed art thou among women" to disprove the assumption. These words are unequivocal. He does not adore her as the "Mother of God," nor does he call her goddess; he does not even address her as Virgin, but calls her simply "woman." (Isis Unveiled, Vol. II, p. 203.) Furthermore, Matthew traces Jesus' descent from the royal blood of David through his father Joseph. Luke adds, somewhat cautiously of Jesus, (as was supposed) "the son of Joseph."

Previous to the birth of Jesus, wonderful things are said to have occurred. These are enumerated in the Protevangelion ascribed to James, in the thirteenth and fourteenth chapters. At the hour of nativity, as Joseph looked up into the air, "I saw," he says, "the clouds astonished, and the fowls stopping in the midst of their flight. . . . And I beheld the sheep dispersed and yet the sheep stood still; and I looked into a river, and saw the kids with their mouths close to the water, and touching it, but they did not drink. Then a bright cloud overshadowed the cave, so that their eyes could not bear it. The hand of Salome which was withered, was straightway cured. . . . The blind saw; the lame and dumb were cured." (Isis Unveiled, Vol. II, p. 552.)

Greater signs were reported to have occurred at the hour of Gautama-Buddha's birth, when 32,000 miracles were performed. "The clouds stopped immovable in the sky, the waters of the rivers ceased to flow; the flowers ceased unbudding; the birds remained silent and full of wonder; all

nature remained suspended in her course, and was full of expectation. There was a preternatural light spread all over the world; animals suspended their eating; the blind saw; and the lame and dumb were cured."

In the Pali Buddhist Annals, III, p. 28, it is recorded that "When sent to school, the young Gautama, without ever having studied, completely worsted all his competitors, not only in writing, but in arithmetic, mathematics, metaphysics, wrestling, archery, astronomy, geometry, and finally vanquished his own professors by giving the definition of sixty-four kinds of writing, which were unknown to the masters themselves."

"The same story, with the Hindu earmarks rubbed off to avoid detection," Madame Blavatsky points out, is found in Luke II:42-47: "And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem and Joseph, and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem seeking him. And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers."

Quoting from the Gospel of Infancy (chapters XX and XXI), which was accepted by several of the Church Fathers: "And a certain astronomer asked the Lord Jesus whether he had studied astronomy. And Lord Jesus explained to them about the spheres . . . about the physics and metaphysics. Also things that reason of man had never discovered. The constitutions of the body, how the soul operated upon the body. . . . And at this the master was so surprised that he said: 'I believe this boy was born before Noah. He is more learned than any master.'" (Isis Unveiled, Vol. II, p. 552.)

It is also interesting to note the similiarity between the sayings of Jesus and those of earlier spiritual teachers. We will give only two comparisons. In Matthew X:42, the master says: "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The Buddhist Canon, quoted by Schmidt in "Der Weise and der Thor," p 37 contains the following: "Whosoever, with a purely believing heart, offers nothing but a handful of water, or presents so much to the spiritual assembly or gives to drink therewith to the poor and needy, or to a beast of the field; this meritorious action will not be exhausted in many ages."

The Sermon on the Mount seems to be adaptations of the precepts of Hillel, who died about forty years before the birth of Jesus, and Madame Blavatsky says that "every word of his sermon is an echo of the essential principles of monastic Buddhism," and that the ten commandments of Buddha, as found in the appendix of the Pratimoksha Sutra, are elaborated to the full extent in Matthew.

The similarity between Krishna and Christ is also discovered by reference to sculpture and painting. In Isis Unveiled the author says: "One is completely overwhelmed with astonishment upon reading Dr. Lundy's "Monumental Christianity." It would be difficult to say whether an admiration for the author's erudition, or amazement at his serene and unparalleled sophistry is stronger. He has gathered a world of facts, which prove that the religions, far more ancient than Christianity, of Krishna, Buddha and Osiris, had anticipated even its minutest symbols. His materials come from no forged papyri, no interpolated Gospels, but from sculptures on the walls of ancient temples, from monuments, inscriptions and other archaic records. He shows us Krishna and Apollo as good shepherds; Krishna holding the cross and Krishna "crucified in space," as he calls it. Of this figure—borrowed by Dr. Lundy from Moor's "Hindu Pantheon"—it may be truly said that it is calculated to petrify a Christian

with astonishment, for it is the crucified Christ of Romish art to the last degree of resemblance. Not a feature is lacking; and, the author says of it himself: "This representation I believe to be anterior to Christianity. It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, the nail-marks in hands and feet indicate a Christian origin, while the Parthian coronet of seven points, the absence of the wood, and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin." As it is, Dr. Lundy maintains that this figure is that of one of the avatars of Vishnu, hence Krishna, and anterior to Christianity." (Isis Unveiled, Vol. II, p. 557.)

"Like Jesus, Krishna seems to have been a real being," says Madame Blavatsky; "deified by his school at some time in the twilight of history, and made to fit into the frame of the time-honored religious programme. Compare the two redeemers, the Hindu and Christian, the one preceeding the other by some two thousand years; place between them Buddha, reflecting Krishna and projecting into the future his own luminous shadow, out of whose collected rays were shaped the outlines of the historical Christos, and we find that under one identical garment of poetical legend lived and breathed three real human figures." The individual merit of each is rather brought out in stronger relief than otherwise by this same mystical coloring and similarity of legend.

Dr. Lundy also mentions a sarcophagus, panelled with bas-reliefs representing the miracles of Christ, on which may be seen the full figure of Jesus raising Lazarus from the dead; he appears beardless and carries a wand in the familiar guise of a necromancer (?), while the corpse of Lazarus is swathed in bandages exactly as an Egyptian mummy.

Madame Blavatsky's comments on this are that "no pictures of Christ were possible until after the days of Constantine, when the Jewish element was nearly eliminated among the followers of the new religion. The Jews had a holy horror of any form of images and would have considered it a sacrilegious blasphemy to represent in any way or shape their master. The only authorized image of Jesus,

even in the days of Tertullian, was an allegorical representation of the Good Shepherd, which was no portrait, but the figure of a man with a jackal-head, like Anubis. King deduces, from a quotation from Epiphanius, that even as late as 400 A. D. it was considered an atrocious sin to attempt to represent the bodily appearances of Christ."

"All this points undeniably to the fact that except a handful of self-styled Christians who subsequently won the day, all the civilized portion of the Pagans, who knew of Jesus, honored him as a philosopher, an adept, whom they placed on the same level with Pythagoras and Apollonius. It is a most suggestive fact that there is not a word in the so-called Scriptures to show that Jesus was actually regarded as God by his disciples. Neither before nor after his death did they pay him divine honors. Their relation to him was only that of disciples and 'master,' by which name they addressed him, as the followers of Pythagoras and Plato addressed their respective masters before him. Whatever words may have been put into the mouths of Jesus, Peter, John, Paul, and others, there is not a single act of adoration recorded on their part. Jesus termed himself the Son of God, but took care to assert repeatedly that they were all the children of God, who was the Heavenly Father of all. In preaching this, he but repeated a doctrine taught earlier by Hermes, Plato, and other philosophers. Strange contradiction! Jesus, whom we are asked to worship as the only living God, is found immediately after his resurrection saying to Mary Magdalene: "I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.' (John XX: 17.) 'My Father and your Father, my God and Your God' implies on his part a desire to be considered on a perfect equality with his brethren—nothing more." (Isis Unveiled, Vol. II, p. 193.)

"James, the 'Brother of the Lord,' nowhere calls Jesus the 'Son of God' nor even Christ God. Only once he calls him 'Lord of Glory,' but so do the Nazarenes when writing about their prophets," continues Madam Blavatsky. She

calls our attention to the fact that "Eusebius states that before the siege of Jerusalem the small Christian community —comprising members of whom many, if not all, knew Jesus and his apostles personally—took refuge in the little town of Pella, on the opposite shore of the Jordan. Surely these simple people, separated for centuries from the rest of the world, ought to have preserved their traditions fresher than any other nation. It is in Palestine that we have to search for the clearest waters of Christianity, let alone its source. The first Christians, after the death of Jesus, all joined together for a time, whether they were Ebionites, Nazarenes, Gnostics or others. They had no Christian dogmas in those days, and their Christianity consisted in believing Jesus to be a prophet, this belief varying from seeing in him simply "a just man" or a holy, inspired prophet, a vehicle used by Christos and Sophia to manifest themselves through. (Isis Unveiled, Vol. II. p. 197.)

In James' epistle to the twelve tribes, he says: "Ye have condemned and killed the just." (James, V : 6.)

"Jesus enforced and illustrated his doctrines by signs and wonders, and if we lay aside the claims advanced on his behalf by his deifiers, he did but what other kabalists did; and only they at that epoch. . . . For two centuries the sources of prophecy had been completely dried up, and from this stagnation of public miracles had originated the scepticism of the unbelieving sect of the Sadducees." (Isis Unveiled, Vol. II, p. 194.)

It may be interesting to recall that there had been a similar dearth of anything pointing to the presence of an invisible world previous to the launching of the Theosophical Movement. It was the purpose of Madame Blavatsky and those who sent her, through the demonstration of occult powers, to arouse the materialistic nineteenth century to a belief in something besides a physical world. In the advent of the Society there were more "signs" shown than at any later period. Mr. Judge, commenting upon the decline of such phenomena and that it had been attributed by various people to the fact that the discovery of many frauds had cast

discredit upon their genuineness, states that the decline is due, not to the exposition of fraudulent phenomena, but to a decrease in the amount of psychic force to be expended.

There is an ebb and flow of psychic forces as well as material, and it was to awaken the world to a new idea of life that Jesus performed his works of healing and displayed his supernatural powers. Such powers have been possessed by a few men in all times and are not miraculous in the sense that they stand outside of the laws of nature. They seem mirculous because they are not understood by any but the initiated. None of Christ's miracles are unique, not even the raising of the dead. Our belief that Christ was the only healer and magician on record, merely attests to our ignorance or to our extreme prejudice, which will not permit us to accept the records of similar deeds by other adepts.

From what has been stated, it must follow that Theosophists do not believe that Christ is the only Messiah, but rather that he is one of several; that saviors of the race appear from time to time and revivify the ancient wisdom, adapting such portions of it to the race to whom they come as that race can appropriate—these fragments and adaptations becoming the various religious systems, all of which can be traced back to one common root. Theosophists do not believe that Christianity is the only religion by which one may be saved. Hence they advise tolerance of all sects and all races toward each other, because none are heathen.

All the world Saviors have been at one time normal men, who have passed through a certain course and attained a certain degree, which, in the case of Jesus, was called the Christ. The word Christ comes from a Greek word, "chrestos" or "christos." "Chrestos" means simply "good," and was applied to a disciple on probation. After he was initiated, he was anointed and called "Christos," which means "the anointed."

In order to understand more clearly the high state of consciousness to which Jesus reached and what processes must be passed through in order to realize it, let us consider

the seven-fold nature of the universe and man, as taught by Theosophy.

Consciousness exists in seven states. The first (counting from above) is called spirit—spiritual consciousness. The second state is called soul—soul consciousness, or Buddhi, in Theosophical terms. When Gautama, through his own supreme efforts, had attained the degree of spiritual consciousness represented by this state, he was called The Buddha, that is, The Illuminated. It is a title corresponding in degree to the Christ. The third state of consciousness is called mind. Now the mind is the connecting link between the two higher states of consciousness just mentioned and the four lower states found in the animal body, which are life, form, desire, and sex, the physical.

These seven states of consciousness manifest themselves through four worlds or bodies, called the spiritual body, the mental or life body, the psychic body, and the physical body.

The consciousness acting in the spiritual world is now a breath. The Greek word for breath is "pneuma" and is translated breath or spirit. It operates through the physical body and is the cause of our breathing. The breath, in the course of evolution, will become our pneumatic or spiritual body.

The consciousness involving into and through the second world is life. This is an electric force which we feel throughout our physical body, but cannot see because it is not yet organized into a body of its own. It is now what we call the life principle, but it will become our outer body, or the mental body of the master in the coming ages.

The consciousness involving into and through the psychic world is form. Although we do not see it with our eyes it is the design and frame (called the astral body) upon which the physical body is built. In the future this will become the outermost body.

Breath, life and form are at present balanced and acting through a physical body of sex and are the potencies of the ethereal bodies of future races.

In order to be familiar with any world, we must have a body to correspond with it. As strange as it may seem, states of consciousness are reflected and known by corresponding states of matter. Physical things are perceived through physical bodies; psychic things through psychic bodies; mental things through mental bodies; spiritual things through spiritual bodies. This explains that hitherto paradoxical statement found in Psalms CXV:6: "Eyes have they, but they see not; they have ears, but they hear not," meaning that they do not perceive superphysical things with the physical senses. In I Corinthians, 11:14, we read: "But the natural (that is, the physical) man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." They are discerned through organized spiritual faculties.

If this is true, how is it that we know anything about the three higher worlds? Although our psychic, mental and spiritual bodies are not yet organized, each of the worlds is represented by certain faculties and organs situated in the physical body, which allow us glimpses into these higher realms. For example, we have mental faculties, which enable us to think and to see into the mental world, but as wonderful as these faculties of the mind appear, they represent but a very small portion of the mind per se and; in fact, we really know very little about the nature of mind.

In the Epistle of Paul to the Galatians, IV:19, the apostle addresses them as "little children, of whom I travail in birth again, until Christ be formed in you." This statement is quite inexplicable unless we understand that the work of the disciple is to form a body within himself that will reflect the Christ consciousness; for assuredly Christ, as an outside entity, cannot be formed in any human being.

Naturally, the first body after the physical to be formed is the psychic body. At present, owing to the existence of the many conflicting desires running riot through it, it is in a chaotic, disorganized condition. The first step toward its upbuilding and organization is to bring the desires under

control and to purify them. When this has been done, the psychic body is born from the physical envelope as a separate body, capable of leading an independent existence. This is the purified, adept, or Jesus body.

The next body to be formed is the mental, or life body. When a man has not only purified and organized his desires, but has learned to control and build up his life forces, so that he can act freely and independently in them he has formed a mental body and is called a Master.

When a man has risen above the desire nature and the mental world of the Master and can act freely in the spiritual world, as a fully conscious and immortal individual—having the right to be entirely free and apart from his other bodies, or to be connected with them, as he desires—he is called a Mahatma. The Mahatma has attained the complete development of mind and reached that state of consciousness where he is immortal and invincible, more than a god in power. This is the acme of individual attainment and also of egotism.[1]

We must now be prepared to understand that the birth of Jesus is not merely the birth of a physical body, but of a spiritual body, conceived and born through his own physical body, which was immaculate. For the immaculate conception to occur, his physical body had to become a virgin, that is, pure. The physical body in which the Jesus body was conceived and from which it was born is called Mary. The word Mary is akin to the Latin word "mare," meaning the sea, and also to the word "mara," meaning illusion, these two referring to the troublous, illusionary state of the external physical body.

Why the birth of Jesus should occur on the 25th day of December has been answered in The Word, December, 1906, under "Moments With Friends," from which the following is copied: "Whether taken from an astronomical standpoint, or as the birth of a historical human, physical body, the date must be on the 25th of December, or when the sun

[1]For a detailed account of the formation of these bodies, see the Editorials in The Word, entitled "Adepts, Masters and Mahatmas."

passes into the sign capricorn. The ancients well knew this and celebrated the birthdays of their saviors on or about the 25th of December. The Egyptians celebrated the birthday of their Horus on the 25th of December; the Persians celebrated the birthday of their Mithras * * * and the Romans celebrated their Saturnalia, or golden age, on the 25th of December."

The second birth of Jesus, the spiritual, is connected with the same date for many reasons, "among which are that a human body is built on the same principle as the earth and conforms to the laws of the sun. On the 25th day of December, or when the sun enters the sign of capricorn, the human body, providing it has passed through all previous training and development, is best suited for such a ceremony to take place * * * The Jesus body is not the astral form or linga sharira spoken of by Theosophists, nor is it any of the bodies which manifest at seances of which mediums make use. There are many proofs of this, among which are that the astral body is connected with the physical body by a thread or umbilical cord, whereas the immortal body is not so connected. The linga sharira or astral body of the medium is non-intelligent, whereas the Jesus body or immortal body is not only separate and distinct from the physical body, but it is wise and powerful and is quite conscious and intelligent. It never loses its consciousness, nor has it any break in life, or from life to life or gap in memory."

Jesus constantly referred to his Father in Heaven. When Philip asked him to shew the Father unto them, he answered: "Have I been so long time with you and hast thou not yet known me? He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." John XIV, 9, 10. Also: "As the living Father has sent me and I live by the Father."

After the state of conscious immortality has been reached, which has just been referred to as the acme of

human evolution, a being may pass to a still higher state, in which he realizes himself as all others and all others as himself. This is on the plane of soul (or Buddhi) and is the complete development of soul. The illuminated being gives up his own individuality and becomes one with the universe.

From the beings who have attained this exalted state of soul consciousness come the Saviors of mankind. At this point the universal consciousness may unite with the individual consciousness in a divine association. This is called avatarism, or a descent of the Logos. Then the Father (the universal consciousness) dwells in the Son and the Son is fully conscious of the Father. The union of Father and Son was manifest through the individualized body of Jesus, in order that God might speak to man for his comfort and salvation.

Such divine manifestations occur according to law and at stated periods, called Messianic cycles. In the fourth chapter of the Bhagavad-Gita, Krishna says to Arjuna: "Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine. * * * I produce myself among creatures, O son of Bharata, whenever there is a decline of virture and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

Madame Blavatsky says: "Read history and think it over. At the time the events narrated in the gospels are alleged to have happened, there was an intellectual fermentation taking place in the whole civilized world. The old gods were dying out. While the civilized classes drifted into materialistic negations and mere dead-letter Mosaic form in Palestine, and into moral dissolution in Rome, the lowest classes ran after sorcery and strange gods. Once more the time for a spiritual reform had arrived. The cruel, anthropomorphic and jealous God of the Jews, with his sanguinary laws of 'an eye for an eye and a tooth for a tooth,' of the shedding of blood and animal sacrifice had to be relegated to a secondary place and replaced by the merciful 'Father in

secret.' The latter had to be shown, not as an extra-cosmic God, but as a man of flesh, enshrined in the heart of every man, in the poor as well as in the rich. Therefore, Jesus taught that every man was a child of the Father, although the complete teaching regarding this relation and the process of its attainment could no more be taught openly to the multitude than it can be today."

To be born a Jesus is an attainment which should be the object of every individual, because it is the real object of existence. "Be ye perfect even as your Father in Heaven is perfect" has no meaning unless it is a possibility. The life of Jesus is not an example unless it can be followed.

Theosophy teaches that such a life is possible, but that it cannot be attained in one incarnation. For this reason many, many incarnations are necessary in which to begin and complete the process. "Thus continued practical existence as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once."

Through and beyond the fleeting pains and pleasures of this earth life looms this magnificent ideal. It is indeed the Comforter calling "Come unto me all ye that labor and are heavy laden and I will give you rest." Nothing else will give us rest and peace but the consciousness of the possibilities typified by the life of Jesus, and sincere devotion to their realization.

CHINESE POETRY AND MUSIC

By Henry Borel

Translated from De Amsterdammer, Weekblad voor Nederland. Amsterdam, November 4, 1916.

By H. W. Roeloffzen.

THE performance of Mahler's "Lied von der Erde," in recent years, called attention to Chinese poetry, which in the West until lately was unfamiliar to the public at large.

This "Lied von der Erde" by Mahler, was as we know, inspired by songs of Chinese poets he had read in Hans Bethge's "Die Chinesische Flöte" (Leipsig, Insel Verlag).

The musical editor of "De Telegraaf" in an article on the performance of Mahler's "Lied von der Erde," wrote that he could not believe these songs came from real Chinese sources. As his reasons for this he gives, that the originals are so far away, and that none of the poems make him think of the Chinese, as they appear to us, and as we find them, in our tea and coffee stores in our exhibitions.

From any one who knows the Chinese only from tea stores (Chinese coffee stores do not exist, coffee is not a Chinese product, and is imported into China) we cannot well expect that he has much knowledge of Chinese civilization, but, it is regrettable that the general public, too, and even the artists and intellectuals, know as much as nothing about Chinese poetry. This is mostly the fault of sinologists

who published volumes about superstition and hocus-pocus, and never mentioned the real Chinese poetry, because they could not understand it.

Hans Bethge, who is not a sinologist, and who did not know the Chinese language, has not translated his Germanic verses directly from the Chinese. He cast them in a form of poetry after he got them from translations of the French sinologist Marquis d'Hervey de St. Denis, from a work of Judith Gauthier, and from German and English prose translations. That is the reason why the real musical, rythmic atmosphere (as feeling) of the original Chinese verses is as good as absent, though pictures and thoughts in general have been preserved. That is also a reason why the Bethge verses are so German, and not at all Chinese.

At any rate, it is impossible to translate a Chinese verse into any European language to such an extent that the real tendency (or feeling) remains preserved. I refer to the introduction, "The Chinese Language" in one of my recently published books, "De Geest van China."

Hans Bethge's work is not a mystification, and it is true that the verses of "die Chinesische Flöte" originated from the Chinese, even if it is at a distance.

Unconsciously Gustave Mahler has obeyed a real Chinese impulse, when he felt the necessity to express these Chinese verses in music.

One of the five Holy Scriptures of the Chinese, called King, is the Shi-King, the book of the Odes. The oldest songs are about 25-30 ages old. Ampere once remarked correctly that of all living people, the Chinese have the greatest love for poetry. In China all well educated people can write poetry. Since most ancient times poetry was inseparable from music in China. The Odes from the Shi-King have a musical as well as a literary character. The words of these verses are supposed to be inseparable from melodies of different parts of the country and of different periods. Many of these are such simple refrains that they show their origin in an impulse to adopt words to a favorite air. Others are

clearly meant to give birth to and be positively associated with, specific national styles of music.

The simplicity of this ancient music may be recognized by the regular metric structure of the lines of which the (mono) syllables are as a rule of an even number.

The artistic value of the Shi-King, according to the Chinese standard of music, is contained in the spiritual and ethical effects, consequent upon a combination of the music with the meaning of the numbers of rythmic words. In China, poetry is considered a living element in the great cosmic order of things and of such power that people can therewith influence heaven, earth, and invisible spirits. The philosopher Choe-Hsi even gave credit to poetry for the power to prophecy. Confucius estimated the Shi-King so highly that once upon a time he said to his disciples: "Why don't you study the Odes? They are made to spur the spirit to self-cultivation. He who is not familiar with them, is like one who stands with his face to the wall." To his son he said once, that if he did not know the Odes, he would not be fit for conversation.

Equally high in esteem stood in China the music of those ancient times. The standard for appreciating the value of music was not a simple "musicale." The standard is shown from the test of the holy King de Li-Ki, in which is said that only the "learned can understand music." The inner mystic power was considered by the Chinese as of a very high value, not merely to caress the ear. The same Li-Ki says of music, "The incessant mutual movement of heaven and earth gives birth to all things; from that arises the music." For Chinese music forms in a mystical way a harmony in the feelings and sensations of a human being, which is for him of the highest benefit. So we find in the Li-Ki, "The Sages were ashamed of the disorderly expressions of joy; therefore, songs were made to regulate them, so that in different ways they would make the hearts of people better. In ancient China the aspects of music were divided into four, as follows, music instruments, poetry, song, and

dance." In the Li-Ki we find about this: "Poetry gives the expression of thought, song lengthens the tunes of the voice, dance brings the body in action, in harmony with the sensations. These three things have their origin in the spirit, and the musical instruments accompany them."

Only that music, and also that poetry, were estimated highly, which brought the human thought into harmony with the powers of the gods. Man, music, and poetry react on one another. That is why he must be careful with music and poetry. According to this standard music and poetry which are beautiful of sound only, but which are not good in an ethical way, are evil.

We also read in the Li-Ki: "The (musical) sages of a century of good order are peaceful and amiable, they express the harmony of the government. The sages of a period of disorder are discontent and angry; they denote disorder in the government. The leaders of a city which is destroyed, are sorrowful and dull; they express the suffering of the people; the spirit of the sages is in close connection with the government.

The spirit of the people is also reflected in the spirit of its music. If the music was clear, sincere, correct and thoughtful, the people were considered sober, and respectful; if the music was uncontrolled, perverse, immoral and irregular, the people were necessarily loud and disorderly. And the Li-Ki says correctly: "If anyone is absolute master of the princples of music, and his heart and his spirit are regulated accordingly, it is easy to develop the (original good) natural, honest, loving and earnest heart, and with that comes a great joy. * * * If the heart is only for a moment without the feeling of harmony and joy, meanness and deceit enter into it."

In the days of old, Chinese music was not considered as a pleasant amusement, but valued as a great ethical and moral power, and was believed indispensable for the education of children, and even for the study of functionaries and learned men. It had a vast influence on social conditions, and had social, political and even economic value. Music was

an important factor of political economy, as well as of poetry. One of the sayings of Confucius was: "To change the influence of the people and their habits and doings nothing is better than music." All high functionaries and all the great and learned men in the days of old were musical, and were devoted to music and poetry, and very often in addition to the art of painting.

In the West the noble influence, which the beautiful art can and must have on the government of the country, is forgotten. In the very ugly times in which Europe is living today, the intellect, and the intellect alone, is the first requirement for a functionary and even for a learned man.

Today, in Europe, people have not the slightest conception of the aesthetic nor of the moral and ethical value of real art nor of the immense influence which it can have on the government and on the people. As long as the intellect is cunning enough, everything is all right. We see today the pitiful result of it in this devilish, miserable war.

Our learned professors and clever politicians would look funny if told that music and poetry are as necessary for the forming of new and strong social conditions as are science and economy, and that a statesman who is a dull non-musical human being is not fit to be a ruler.

The holy purpose of music as well as of poetry is no longer realized. For most of the people they are "amusements," the same as a theatrical show is for them, but of these arts as carriers of harmony in thought and affections in spirit and heart, and of their mystic influence for the development of a race and its social conditions, people are not aware.

"Art is not a matter of government"—see here one of the most pitiful examples of which a politican could ever boast, to show his own ignorance and impotence. Art is so necessarily a question of politics, that every government which does not consider art as a mighty factor, is incompetent and will never reach a state of lasting order and harmony.

The well-known literary examinations about which the

Europeans have laughed so much and which have been discontinued in modern China today, had, in spite of all later changes a serious princple as a foundation, namely, that an official who was not a literary, philosophic and musical man, was not qualified to help in ruling the government. To be able to govern, one not only needs intellect, but also that general culture of philosophy, poetry and music, which brings the god-like harmony in men, and social conditions to the surface.

Not only the Chinese of tea and coffe stores knew this, but Plato knew it. And that we Westerners do not know this or have forgotten it, is the curse for which we are down today.

It may sound improbable, but if there had been more music, I mean music of a holy nature, no operatic airs or tango tunes, in the life and in the spirit of European peoples and their political leaders, it certainly would not look so miserable today in the West. Indeed, this music that I mean, is the mystic power, which brings order and harmony into the world and in the human social conditions.

RELIGIOUS AND OCCULT SYMBOLS

By Edwin Adams

"Is not a symbol ever to him who has eyes for it, some dimmer or clearer revelation of the Godlike? Through all, there glimmers something of a Divine Idea. Nay, the highest ensign that men ever met and embraced under, the cross itself, has no meaning, save an accidental extrinsic one."—Carlyle.

EVERY student of the archaic scriptures of the world, soon discovers that no Egyptian papyrus, Indian olla, Assyrian tile, or Hebrew scroll, can be read understandingly without a knowledge of the various meanings of the symbols employed in them. Because the religious and occult history of every ancient nation, was never literally expressed, but was recorded in emblems and symbols stored in the archives of the temples. As shown in the Royal Masonic Cyclopaedia, a symbol illustrates a special idea, whilst emblems represent a series of graphic pictures explained allegorically and unfolding an idea in panoramic views. Thus all the ancient scriptures of the world are written emblems. Speaking of the Pentateuch, for instance, the learned Alexandrian Jew, Philo, says: "The literal statement is a fabulous one, and it is in the mythical we shall find the true. . . . These things are not mere fabulous inventions, in which the race of poets and sophists delight, but are types shadowing forth an allegorical truth according to some mystical explanation."

But why were all religious ideas originally expressed in a symbolical form? The answer is, that the Ancients considering that these subjective things were difficult to explain objectively, and that very little would be permanently preserved in human memory unless embodied in an outward

symbol, chose this method as the best for the purpose. Now, the ancient religious symbols have a seven-fold character always, for the Orientalists discover innumerable sevens in ancient MSS. Thus Hesiod uses the words "the seventh is the sacred day"; there were seven vases in the Temple of the Sun; seven fires burning continually before the altars of Mithra; seven holy Arabian fanes; the seven seas, mountains and rivers of India; the seven worlds of the Chaldeans; the seven constellations of Hesiod and Homer; the seven-headed dragons and serpents of antiquity; and the seven gifts of the Holy Ghost in Christianity. Every symbol has seven different meanings, and this ancient "Mystery Language" now called Symbolism, has seven dialects, each referring to a different idea. A learned modern mason has said, that "The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of all the keys." The keys were the spiritual, metaphysical, geometrical, psychic, anthropological, astronomical, and physiological interpretations.

Another symbolic method existed and demands some notice, that is, the numerical value of names. As well known to scholars, every letter in ancient languages has a number of its own, and "we find numbers and figures used as an expression, and a record of figures used as an expression and a record of thought in every archaic symbolical Scripture." There are two kinds of numerals to be studied—the figures, often blinds, and the values of the Sacred Numbers, whose meaning was known to the ancient Hierophants. In Sanscrit and Hebrew, many mysterious names, when read anagrammatically, give other and deeper meanings than the surface one. To go now no further than the Bible, modern scholars have noted that "Enoch, whose age is lower than that of any of the other forefathers, is just as many years old as there are days in a solar year, that is, 365, and the name Enoch may be translated "renewal . . ." The story is a short version of some ancient myth, and Enoch is a personification

of "the year, that after 365 days, is not."[1] In fact, in Religious Symbolism, every other personage is not only a god or semi-god, but is also a power of nature, land, island, element, race or nation. Thus the Babylonian and Egyptian gods were euphemized into Jewish Patriarchs. Further, if we read the days of Enoch with a Pythagorean key we find still other meanings in the numbers 365, as 3 is the equivalent to the Greek gamma, the symbol of Gaia, the earth, while 6 is the symbol of the animating principle, and 5 the universal and highest essence moulding all matter. Moreover, the number of the solar year, is the numerical value of the word Nile and that corresponds with the Sun and Osiris in Egyptology. A Kabalist says "The Nile was the river of time with the number of a year, or year and a day (364 + 1 = 365). It represented the parturient water of Isis, or Mother Earth, the moon, the woman, and the cow, also the 'workshop' of Osiris, representing the T'sod Olaum of the Hebrews. The ancient name of this river was Eridanus,, or the Hebrew Jordan with the Coptic or old Greek suffix. This was the door of the Hebrew word Jared, or source, or descent . . . of the river Jordan, which had the same mythical use with the Hebrews that the Nile had with the Egyptians, it was the source of descent, and held the waters of life."

The above is an illustration of the various meanings which can be deduced from the number value of a name, and from a number itself. The reason the ancients attached such importance to numbers may be stated as follows: In their opinion, "everything in the universe was framed according to the eternal proportions and combinations of numbers. Platonically expressed, 'God geometrizes,' and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy and religion."

We may now attempt an explanation of some of the symbols of the old cosmogonies. Alike, in the Egyptian Book of the Dead, the Puranas of India, Chaldean Cosmogony and the Bible, Chaos or the Great Deep appears at the

[1]Bible for Young People. By Drs. Kuenen, Cort and Hooykaas.

beginning of the manifest universe. The same is true in Norse Cosmogony, for in "Asgard and the Gods" we read, "In the beginning was a great Abyss (Chaos) neither Day nor Night existed; the Abyss was Ginnungagap, the yawning gulf, without beginning, without end. All-Father, the Uncreated, the Unseen, dwelt in the Depth of the Abyss and "willed," and what was willed came into being." Likewise the Greek Hesiod begins his Theogony by saying, "Chaos ot all things was the first produced."

The symbol of this "Universal Matrix," or of the Waters of Space" was an Egg or circle, "whose center is everywhere and circumference nowhere."

The Rig Veda, says, that in the beginning, the One Animating Principle arose in the Golden Womb, or Mundane Egg, or Sphere of our Universe. The Waters of Space were symbolized by the letter M or ⋀⋀, a glyph for the waves, and this letter is connected with the zodiacal sign of the Fishes or Minam in Sanscrit, and with the Lotus, the symbol of the womb, and water-lily, and is the initial letter of Melis or Divine Wisdom, as well as of the name of Moses who was drawn from the water. Moreover, in ancient symbolism, Water, or the term used to signify the basic primitive substance from which sprang all material existences, was the feminine principle, in which lay latent the life of the future Universe.

If the modern query, "Which was first, the egg or the bird?" could be asked of ancient symbolism, it would undoubtedly reply, the first was the golden egg of the universe as an idea, and physically as spherical planets.

Intimately connected with the egg symbol is that of the serpent swallowing its tail, the emblem of renewed life and wisdom, universally employed in olden times. Speaking of this reptile, Gerald Massey, the Egyptologist remarks, "The way of a serpent, and the workmanship are among the most amazing in universal nature. Without hands it can climb trees and catch the agile ape. Without fins it can outswim the fish. It has no legs and the human foot cannot match it in fleetness. As a type of elemental power it has no equal;

hence it was the supreme fetish in Egypt, worn as the forefront of the Gods. It was not merely the representative of elemental power, but of mind or mental influence in the primitive sense." It was the type of time and renewal of life, the dragon or crocodile being in Egypt the zootype of Intelligence, named Sevekh-Ra. In Hinduism, Brahma, Shiva and Vishnu are all connected with serpents. A serpent forms the couch of Vishnu, who reposes upon its numberless coils, the last being symbolical of the endless cycle of time. In Akkadian Cosmogony, the Serpent God of Wisdom, Ea, has its birthplace and abode in the watery abyss or Space; in Egypt, Kneph, the Eternal, is represented by a snake encircling a water-urn, and incubating the contents with its breath.

Following the symbology of the circle, which represents Boundless Darkness or the Concealed Unity, comes the idea of a circle with a diameter line, symbolizing the first manifestation in space of the Sacred 10, or , Sephiroth, the formative powers of the Universe, in Genesis. A modern writer says "Mental perception, to become physical perception, must have the cosmic principle of Light, and by this our mental circle must become visible through light; or, for its complete manifestation, the circle must be that of physical visibility or Light itself; hence Kabalistically and in a symbolical sense, the Sephiroth or Elohim are Light. Now, when the letters of the word Alhim or Elohim are read numerically, they amount to 13514, which anagrammatically treated are 31415. As known to mathematicians, these figures represent, as 1 to 3, 1415 and the addition of six hundred and eleven places of decimals, the ratio of the diameter of a circle to its circumference, so far as it has been worked out, although the problem has been declared to be unsolvable. It cannot be chance that these figures approximate to 311,04 the figures of Brahma's age with the addition of 10 ciphers, in Brahmanical popular writings. We have then expressed in these number values the Time and Space Forms of the Manifest Universe. As well known, the Elohim of the Bible are plural, not singular, although translated as "God," the

totality of the "Creators" being thus blended into One. But that there is more than one class of them, Creators and Noncreators, is shown by the denunciation in Jeremiah, of "The gods that have not made the heavens and the earth, these shall perish from the earth and from under the heavens." According to Massey they correspond to the Phoenician 7 Sons of Sydik; the 7 Spirits of Ra in the Book of the Dead; the 7 Babylonian Watchers, Brethren, or Kings; the 7 Sons of Ptah, the Opener; the 7 Zoroastrian Amshaspends; and the 7 stars of the Bear describing circles about the Pole.

We should now like to say a few words about the Swastica or four-footed cross. It has more than one form. This symbol was universally used in old times, and has been dug out of ancient burying grounds in the United States, and found in Mexico and Peru; it shines on the head of the great Serpent of Vishnu; both the forms and were found under the ruins of Troy; Thor smites the head of the serpent with his hammer, which is a form of the Swastica; in old Egypt it was used as a protecting tailisman and a symbol of saving power, and was placed on the breasts of defunct mystics. Massey says, "According to De Rossi the Swastica from an early period was a favorite form of the cross employed with an occult signification which shows the secret was not that of the Christian cross. One Swastica cross in the catacombs is the sign of an inscription which reads—vitalis vitalia or life of life." Scholars tell us that this symbol is connected with the sun gods, or with the sun in both its generative and spiritually regenerative aspects. However, it has several meanings like others. It is an anthropological, cosmogonical, and magical sign; its four arms bent at right angles refer to the continual revolution of cosmic forces and also to the rotation of the earth's axes and equatorial belts. The following astronomical interpretation is taken from the Journal of the Royal Asiatic Society, "at each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval. The four-leaved lotus flower of Buddha, is likewise figured

at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse therefore denotes the path of the earth." The Swastica itself is symbolized by the figure 6, which the Pythagoreans made sacred to Venus, and its bent arms point to the 6 directions of space indicating Universal Life, and also the positive and negative character of the Universal Energy. As man, it shows the right hand raised to heaven, and the left pointing to the earth. Hence he is a link between the two; it now forms the mallet or gavel of the Grand Master of Masonic Lodges; it also represents the X Sephiroth manifested. In the ancient mysteries, it symbolized "regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the cross of initiation like an empty chrysalis, the Ego-Soul became as free as a butterfly."

Coming to the Lotus symbol which has been before mentioned, we note that this plant was the rose of old Egypt and used to decorate Osiris and Isis. In the form of "Padma," the water-lily of India, it is one of the symbols for Universal Energy and Substance, being the product of Fire which stands for Spirit, or the Universal Energizing Principle, and of Water, or the passive Substance from which all forms have emanated; moreover, the seeds of the Lotus contain even before they germinate, perfect specimens of the future plant; it has its root in the mud, grows up through the water, and spreads its flower in the air. All these characteristics are used to make it symbolize certain ideas. Thus in Hinduism, the Lotus, containing the future Universe, is seen growing out of Vishnu's navel, or the central point in the Waters of Space; which is a philosophical idea of the Emanation of the Concrete Universe from the Subjective. This Lotus idea is to be found in Genesis, when the Elohim say "Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed

thereof, upon the earth," likewise in old Egypt, where Horus emerges from the Lotus of the Sacred Nile. In Hinduism we find Lakshmi, the wife of Vishnu, who corresponds to venus in the West, floating on a Lotus flower at the churning of the Ocean of Space. In the iconography of the Christian Churches, the Lotus has been replaced by the Water-lily, which Gabriel holds in his hand, in some pictures of the annunciation, the symbology being the same as that of the Lotus in the hand of the Bodhisattva who announces to mahâ-mâyâ, Gautama's mother, the birth of Buddha.

We would like to conclude with a few words on the symbology of the Garden of Eden. Scholars, and certain Bible texts tell us that this Garden was originally celestial, and afterwards was the earth itself, when the climate was spring-like all the year round. It was not Jewish, as the Chinese and Japanese have prior traditions of it, the Zoroastrians their primeval mountain paradise, and universal tradition shows early mankind living with the Elohim in the World's Garden of Delight. A kabalist says the structure of the Garden was cruciform, a symbol of the origin of measures; the four heads of its rivers also symbolize the cube, which being unfolded becomes an Egyptian cross, and the four likewise correspond to the four Cardinal points, and the four constellations of the winter solstice. In Hinduism also we have the "four-faced" Brahma, the Perfect Cube, forming itself within and from the Infinite Circle.

POPULAR THEOSOPHY

By Eduard Herrmann

CHAPTER V

KARMA

KARMA is a Sanscrit word, derived from the root "Kri" and synonymous with the Latin "creare"—to create. H. P. Blavatsky writes (in Key to Theosophy p. 201): "Karma is the Ultimate Law of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effects from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law which adjusts wisely, intelligently, and equitably each effect to its cause, tracing the latter back to its producer. Though itself unknowable, its action is perceivable."

The doctrine of reincarnation is so intimately connected with that of Karma that either one is inconceivable without the other; one might say that without Karma no reincarnation is possible and vice versa. Everyone will concede that an effect which we observe must have its cause, whether we see the cause or not. Now this cause is itself the effect of a cause; and the effect which we have observed becomes in turn the cause of another effect; thus does this law act on and on in an endless succession. Take for instance, the simple act of throwing a stone. A man throws a stone at a

dog and kills him. Thus the dog's death is the effect of the throwing of the stone. The latter, however, is not only a cause, but is itself the effect of a cause, which we cannot see, as its seat is in the man's brain, that is, in his thoughts. His thoughts in turn, are again the effects of causes which may possibly have arisen in a previous life and so the chain reaches on and on backwards. But the dog's death does not end the immeasurable chain of effects, for it must again be the cause of a new effect, whether the latter is directly before our eyes or not. Let us suppose, for example, that the dogs' master is so indignant at the outrage, that he attacks the thrower, who defends himself and kills the dog's master in the ensuing struggle. We have then a series of causes which must create effects reaching possibly into the next life and the one beyond. This we call the law of Karma. That it may be correctly understood, however, we must explain here that it consists not only of cause and effect, but—and this is its most important phase—of reaction. As a rubber ball thrown upon a hard surface rebounds, returning to the person who threw it, so the law of Karma traces back everything, good or bad, to him who gave it the first impulse. Now, do not imagine that only our actions produce a Karma. Our thoughts may create a far more extensive Karma than any action, and therefore it is important to understand this law in its full significance. The man of the nineteenth century is careful not to commit any acts which might bring him into conflict with the law; but he is less careful with his thoughts, as he considers them unpunishable, being invisible and so not reachable. This is a mistake. For thoughts, too, have their Karma, which is far-reaching in proportion to the intensity with which they are thought. That thoughts are material is proved by hypnotic experiments in which the operator can, by his will alone, transfer them to the subject; we constantly do the same thing, unintentionally and unconsciously. For instance, a person does not need to give vent to his anger in words and actions in order to make it felt. Those who are at all sensitive, especially women and children, know, even without these outward expressions of

wrath, that it is no pleasure to live with such an irritable person. Probably every one of us has noticed how strongly our mood is influenced by the presence of certain people, even when these do not say anything: their thoughts are sufficient to depress or excite us. There can be no doubt that we influence others through our thoughts; but their strongest influence is their reaction upon ourselves, and this not only mental but physical, as modern science shows. Prof. Elmer Gates writes in this connection:

"Bad or unpleasant feelings (or thoughts) produce chemical effects in the human body which are harmful. Good, pleasant, benevolent and joyous feelings result in chemical products which are physically healthy. These products can be traced by chemical analysis of the perspiration and secretion of the individual; over forty good ones, and as many bad ones have so far been discovered."

All living things are subject to the law of Karma, and neither man nor God can evade it; but it is in our power to mould it into a good or bad one, and this we do with our thoughts. Let us suppose, for example, that someone has insulted us. It is for us to choose whether we will get angry over it, or remain calm. In the first case, the feeling of hatred will immediately take possession of us, and we may be led to deeds which will bring a heavy Karma upon us; if we remain calm, however, we not only prevent unfortunate consequences, but even create a good Karma by means of the self-control shown. Joy and sorrow, happiness and misery are necessary to man, for through all these he collects experiences. He becomes better only by recognizing his mistakes and the effects of Karma connected therewith. We often hear it emphasized that we should do good only for its own sake; but true as this is, it seems like asking a little too much in our present state of intellectual development. One cannot do good for its own sake until he has learned to love it; and one cannot love it until one knows it, that is to say, until he has no doubt concerning its effects. Therefore the question, "why do good?" is justifiable. Opinions con-

cerning "good" vary and change with the growing clear-sightedness of man; in general, however, good is accepted as being that which has really good effects, or which produces a good Karma. There was a time when many people considered the use of alcohol beneficial to health. The baneful Karma, however, which drunkenness inevitably entails has gradually been borne in upon them by experience. Hence people are beginning everywhere to carry on campaigns against drink, and to point out the good results of moderation. A similar change has come over man's views on war.

The more terrible the Karma of a deed, the more plainly can we see it; but most people are entirely unaware of the Karma quietly at work within themselves. The misfortune that befalls them is ascribed to chance, to the will of God, or the wickedness of man, as the case may be, all of which views add nothing to our development, as they can make us neither wiser nor better. He who blames chance for his misfortune becomes a pessimist, a cynic, and probably perishes of despair. He who considers all things the dispensation of God must in the nature of things become a slave who, conscious of his impotence, subjects himself voluntarily or angrily to the incomprehensible moods of a despotic lord. He who believes that man's malice is responsible for his misfortune will nourish such hatred in his heart as to make him capable of horrible crimes, as is sufficiently proven by the French Revolution and the anarchistic efforts of the present day. All these views are therefore wrong, and bear witness to an ignorance of the law of Karma. The real causes of misfortune are not recognized by these people, but only the means are noticed by which it is produced. Returning to our first example, we might just as well make the stone responsible for the dog's death. The genuine causes of the misery and misfortune which befall us are to be found only within ourselves, for they are nothing but the results of our thoughts, words and acts.

There are different varieties of Karma:

1st, that which was caused in a previous life and which now comes out. This explains the incomprehensible whims

of fortune—good or bad—which often strike us like a thunderbolt from a clear sky, and which admit of no other reasonable explanation, as we are unable to trace the causes of these strange effects.

2nd, Karma which we now create and whose issue still is within this life. This kind can be recognized by any thinking person, and not only furnishes actual proof of the existence of this law, but is at the same time the best means of enlarging our experience and ennobling our character.

3rd, Karma which we call forth now, but which does not react upon us until some future life. The causes of such a protracted Karma are of many kinds and difficult to determine. They may be sought in the shortness of this life, or in the counteraction of other Karmic causes according to the law which provides that two opposite forces tend to neutralize each other, and that one of these may be sufficiently powerful temporarily to cancel the effects of the other. Possibly this variety of Karma requires another body, another intelligence, other conditions of life, and therefore acts only when the present impediments are removed; that is to say, in a new incarnation. The knowledge of this form of Karma is important for us, inasmuch as it throws light upon the commonly observed and apparently flagrant injustice which permits a villain to enjoy peacefully the fruits of his wickedness without being punished for it in this world. He who is familiar with the law of Karma will not be harassed by doubts, nor can he tolerate the barbarous idea of an everlasting hell; for he knows that every cause must produce an effect, and that no power is capable of preventing the latter from making its appearance when the time and circumstances come for it to do so. And above all things he will never forget that every effect emanating from ourselves must react upon us.

The farther a person progresses in his intellectual development, the more significant for him becomes his Karma. A child's Karma, for instance, is insignificant compared with that of an adult, and if the latter is a highly developed person who thinks and acts in the full consciousness of the ef-

fects he produces, then his Karma in turn, must be far more weighty than that of a person who acts without much deliberation.

It would be a faulty conception of Karma, were we to stand by and witness the misery of others without feeling sympathy, or while refusing to help a fellow creature troubled by misfortune, but saying unto ourselves that he suffers through his own Karma." Judge not, that ye may not be judged," says a great master. Let us not forget that we create for ourselves a bad Karma if we do not lend a helping hand whenever it is in our power to do so. May we not ourselves some day be cast into unhappy circumstances, and be dependent upon other people's help? This help is secured by the good Karma which we now create for ourselves by untiringly doing good. One might object that this is an egotistical point of view, but—is it not better to do good for selfish reasons than not at all?

Everybody works at his own improvement at first only because he knows it will be of use to him to do so. Gradually, however, he is permeated with the love of good, and finally he can do nothing but good. Is it wrong to promise our children some pleasure in order to encourage them to learn their lessons? And what are we, morally speaking, but big children? Often a great self-sacrifice is necessary to do what is right and good; it may even be accompanied by the most intense suffering of the soul, and therefore one is justified in asking, "Why do it?" The answer is, "Because he who does good causes good effects which, in the course of time, will react upon him; for only good can produce good."

This is a practical doctrine, and doubtless forms a most effective stimulus to a virtuous mode of living. One who returns evil with good rises above the level of ordinary humanity, for he transforms an evil Karma into a good one, thereby assisting Divinity who is constantly aiming at the restoration of the equilibrium destroyed by our passions. Now it is not sufficient for a real understanding of the majestic law of Karma, to consider only the causes and effects of our own personal doings.

There is also a national and racial Karma to which we all are subject, as is well stated by a theosophical writer, "Are there not thousands of men, whose personal Karma would entitle them to be born under conditions as delightful and just as any ever depicted by a Bellamy, whose moral natures quiver under the outrageous ethics of our social system every hour of their lives; yet who are compelled by the national Karma which overwhelmes them to do the very acts they loathe; to live by taking the very interest, profit or rent which they abhor? Are there not tens of thousands whose sincere efforts in other lives to attain to truth would have entitled them as units to its revelation, who are nevertheless born in Christian or pagan lands where the racial Karma offers only crude dogmas or childish creeds? But has the justice of Karma failed then, because of this seeming injustice? Not so, the efforts of these, even in the direction of truth and purity, have been selfish; they have striven egotistically, not altruistically; have worked for their personal salvation, not to save others. They have created good personal Karma, and Karma repays them to the uttermost farthing, but they have done nothing to lighten the race or national Karma and they are engulfed in its floods—as we undoubtedly always will be if we do not recognize that altruistic effort is the law of spiritual progress because of the combining of our Karmas.

"Our first duty is to make ourselves personally pure, because this is always at hand and always practicable; our next, to strive for the elevation of our community. Then our state, our nation, our race; each member of which ascending series includes all below it, so that in working for humanity we are purifying our race, our nation, our community and ourselves."[1]

We have to understand that we can as little separate ourselves from the Karma that awaits our Nation and our Race, as we can separate ourselves from humanity, the units of which belong so intimately together as do the drops of water which form the ocean. The law of Karma confirms the theosophical teaching of Universal Brotherhood.

(To be continued.)

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[1]Anderson, Reincarnation p. 224.

THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XV.

THE SABBATH OF THE SORCERERS

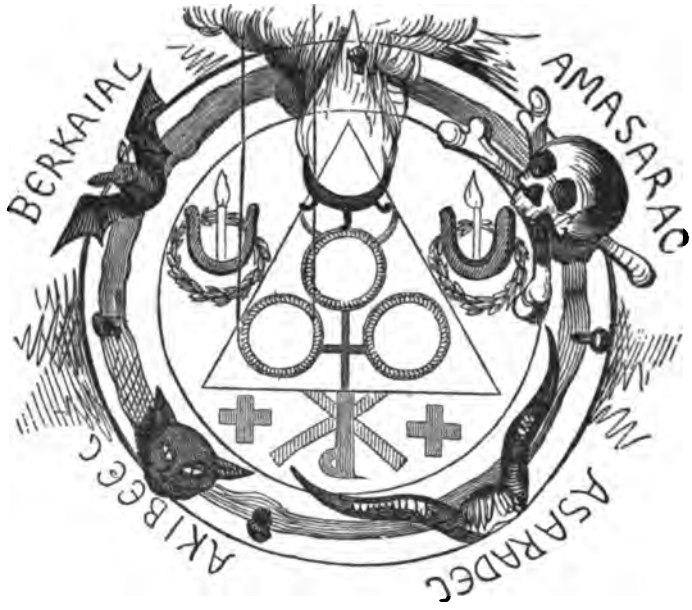
BEHOLD us returned to that terrible number fifteen, which, in the clavicule of the Tarot, presents for its symbol, a monster standing upon an altar, its head surmounted by a mitre and horns, having the bosom of a woman and the sexual endowments of a man; a chimera; a deformed sphinx; a synthesis of monstrosities; and under this figure we read an inscription perfectly frank and undisguised—The Devil.

Yes, we approach here the phantom of all fearful things; the dragon of all theogonies; the Araman of the Persians; the Seth (Typhon) of the Egyptians; the Python of the Greeks; the old serpent of the Hebrews; the Wivern or viper;[1] the graonille, the Tarasque; the Gargonille; the Great Beast, of the Middle Ages;[2] worse yet than all the Baphomet of the Templars; the bearded idol of the Alchemists; the obscure god of Mendes; the He-Goat of the Sabbath.

1 Wivern, raven, werewolf.

2 The Middle Ages seem to have abounded with legends of Serpents. Indeed, every parish of note had one. Doubtless like the tales of St. Patrick banishing the snakes and toads from Ireland they all related to the Worship of the Serpent, which anciently prevailed in Europe, and indeed all over the world, relics of which still exist in Africa and Hindustan. The Church instituted Rogation day in consideration of the various victories over dragons that had long infested different places, and it was customary to carry effigies of the slain animals in procession. The Wivern or Viper was fabled to have infested the neighborhood of a fountain near the priory of St. Benedict in Burgundy; the Graonille was a Dragon overcome by St. Clement at Metz; the Tarasque was destroyed in the first century by St. Martha

We give at the commencement of this Ritual, the exact figure of this terrible emperor of the night, with all his attributes and all his characteristics.



Goetic Circle of Black Evocations and Pacts.

Let us now say for the edification of the vulgar, for the satisfaction of M. the Count Mirville, for the justification of the demonomaniac Bodin, for the greater glory of the Church that persecuted the Templars, burned the magicians, excommunicated the Free Masons, and others—let us say boldly and loudly, that all the initiates of the occult sciences (I speak of the initiates of the lower order and profaners of the Great Arcanum), have worshipped, still worship, and always will worship, what is signified by this frightful symbol.

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in the District of Tarascon, on the River Rhone, and was said to have had scales like a crocodile. It was exhibited tied up in her garter, or cincture. The Gargonille or Gargoile was an inhabitant of Roven, and was overcome by St. Románns. A Viper ravaged the mountains of Neufchatel and was killed by Raymond of Lully. There was a cave of the Dragon in Unterwold; a rock of Dragon at Aix. The Grand Gneule of Portiers, that devoured the ruins of the Holy Cross, etc. The Church, like Theseus and Herakles, was a destroyer of monsters, and in each case the legend was the allegory of the uprooting of the prevailing religion.—A. W.

Yes, in our profound conviction the Grand Masters of Templars worshipped Baphomet, and made their initiates worship him. Yes there have existed, and there may still exist, assemblies presided over by this figure, seated upon a throne with his torch burning between his horns. But the worshippers of this sign did not think as we do of the present day, that it may be the representation of the Devil, but rather that of the god Pan—the god of our schools of modern philosophy, the god of the Theurgists of the school of Alexandria, and of the Neo-platonic mystics of our day; the god of Lamartine and of M. Victor Cousin, the god of Spinosa and of Plato, the god of the primitive Gnostic schools, even the Christ of the dissenting priesthood; and this last qualification given to the He-Goat of black magic will not astonish those who study religious antiquities, and who have followed in their diverse transformations, the phases of symbolism and dogma whether in India, Egypt, or Judaea.

The bull, the dog, and the he-goat are the three symbolic animals of Hermetic magic, in which are summed up all the traditions of Egypt and of India. The bull represents the earth, or the philosopher's salt; the dog is Hermanubis, the mercury of the sages, fluid, air, and water; the he-goat represents fire, and is at the same time the symbol of generation.

In Judaea, two goats were consecrated; the one pure; the other, impure. The pure was sacrificed in expiation of sins; the other loaded with imprecations of these same sins, was set free in the desert. A strange thing, but profoundly symbolic—the reconciliation through being devoted, and expiation by being set at liberty. Now all the Fathers who have occupied themselves with Jewish symbolism have recognized in the immolated he-goat, the representation of him who they say took the very form of the sin. The Gnostics, then, were not outside of symbolic traditions, when they gave to Christ the Liberator, the mystic figure of the he-goat.

All the Kabala and magic are in truth divided between

the worship of the sacrificed goat, and that of the scape-goat.[8] Hence there is the magic of the Sanctuary and that of the desert; the white church and the black church; the priesthood of public assemblies and the Sanhedrim of the Sabbath.

The goat represented on our frontispiece bears upon his forehead the sign of the Pentagram, point upward, which suffices to make of it a symbol of light. With the two hands it forms the sign of occultism, and shows the white moon of Chesed above, and the black moon of Geburah beneath. This sign expresses the perfect accord of mercy with justice. One of its arms is feminine, the other masculine, like the androgyne of Khunrath, whose attributes we should unite to those of our goat because the symbol is one and the same. The torch of intelligence which shines between its horns is the magic light of the universal equilibrium; it is also the representation of the soul exalted above matter, although itself holding to matter as the flame is connected with the torch. The hideous head of the animal expresses the horror of sin, material agent of which being alone responsible, ought alone and forever to bear the penalty; for the soul is from its nature impassible, and only arrives at suffering by materializing itself. The caduceus which takes the place of the generative organ, represents eternal life; the belly covered with scales is water; the circle above is the atmosphre; the feathers which come afterward are emblems of flying; next the human nature is represented by the two breasts and the androgyne arms of this sphinx of the occult sciences.

Behold the darkness of the infernal sanctuary dissipated! Behold the sphinx of the terrors of the Middle Ages divined and precipitated from its throne: "Quomodo ceci-

[8]See Leviticus XVI.—The Hebrew text, denominates these animals, the goat for Jehovah and the scape-goat for AZAZEL. The name Azazel was that of a divinity at Edessa, doubtless the God of the Wilderness, as Jehovah was the Lord of Chanaan. It is said that the Scape-goat was thrown over a precipice. This was a mode of human sacrifice in early times at Bambyke, in Idumea, and even in Italy. The Romans flung men over the Tarpeian rock as an expiation.—A. W.

disti Lucifer!"[4] The terrible Baphomet exists no longer. Like all monstrous idols, enigmas of ancient science and its dreams, it becomes an innocent and even pious hieroglyphic. How did man worship the beast, since he exercised over it a sovereign empire? Let us say for the honor of mankind, that it has never worshipped dogs and goats more than lambs and doves. As to a hieroglyphic why not a he-goat, as well as lamb? In the sacred stones of the Gnostic Christians of the sect of Basilides, we see representations of Christ under the diverse figures of the animals of the Kabala —sometimes a bull, sometimes a lion, sometimes a serpent with the head of a lion or a bull. Everywhere it bears at the same time the attributes of light, like our goat whose sign of the pentagram prohibits it from being taken as one of the fabulous images of Satan.

In order to combat the remains of Manichæanism, which are revealed every day among Christians, let us say loudly, that Satan, as a superior individuality and as a power, does not exist. Satan is the personification of all errors, of all perversities, and consequently of all weaknesses. If God can be defined as the one that necessarily has being, cannot we define his antagonist and enemy as one that does not necessarily exist?

The absolute affirmation of good, implies the absolute negation of evil. Therefore in the light the shadow itself is luminous. Thus erring spirits are good for all that they have of being and truth. There are no shadows without reflections, nor nights without a moon, without phospheric gleams and without stars. If hell is a just penalty it is a blessing. No one has ever blasphemed God. Insults and mockeries addressed to his disfigured images do not affect him.

We have just named Manichæanism. By this monstrous heresy we will explain the appearances of black magic. The misunderstood dogma of Zarathustra[5]—the magic law of

[4] How hast thou fallen, Lucifer! Isaiah XIV.—A. W.
[5] HAUG: Religion of the Parsis, Essay IV., 3, I. "A seperate Evil Spirit

two forces which constitute universal equilibrium—has induced some illogical minds to imagine a negative divinity, subordinate but hostile to the active divinity. Thus the impure binary was formed. They were foolish enough to divide God. The star of Solomon was separated into two triangles and the Manichesans imagined a trinity of night. This bad God, born in the imagination of sectarians, became the inspirer of every folly and crime. Bloody sacrifices were offered to him; monstrous idolatory took the place of true religion. Black magic cursed the high and luminous magic of the true adepts to be calumniated, and there took place in caverns and desert places, horrible conventicles of sorcerors, ghouls and vampires; for dementia soon changed into frenzy, and from human sacrifices to cannibalism is but a step.

The mysteries of the Sabbath have been diversely related, but they always figure in the conjuring-books and magic processes. We can divide all the revelations which have been made on this subject into three series: First, those that relate to a fantastic and imaginary Sabbath; Second, those which betray the secrets of occult assemblages of true adépts; Third, the revelations of mad and criminal assemblages, having for their object the practices of black magic.

For a great number of male and female wretches addicted to foolish and abominable practices, the Sabbath was only a long nightmare, whose dreams seemed to them realities, and which they procured by means of beverages, fumigations and narcotic frictions. Porta, whom we have already designated as a mystifier, gives in his Natural Magic, the pretended formula for the ointment used by the sorcerors, by means of which they caused themselves to be transported to the Sabbath. He composes it of infant's fat, aconite boiled with poplar leaves, and some other drugs; then he would have it mixed with chimney soot, which ought

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of equal power with Ahuramazda, and always opposed to him, is entirely foreign to Zarathushtra's theology; though the existence of such an opinion among the ancient Zoroastrians can be gathered from some of the later writings, such as the Vendidad."

not to render very attractive the nudity of the witches, rubbed with this pomade, who go to the Sabbath. Here is another more serious recipe, also given by Porta, which we transcribe in Latin, to leave it its entire character of Conjuration:

Recipe: Suim (lard), acorum vulgare (sweet flag or galansa), pentaphyllon (cinquefoil), vespertillionis sanguinem (bat's blood), solanum somniferum (nightshade), et oleum.[6]

the whole to be boiled and incorporated together to the consistency of an ointment.

We think that opium compound, the pith of green hemp, the Daturastramonium, the bitter almond, would enter with no less success in such compositions. The fat or blood of night birds joined to these narcotics, with the ceremonies of black magic, can affect the imagination and determine the direction of dreams (reves). It is to Sabbaths dreamed of in this way that it is necessary to refer stories of he-goats who come out of a jug and go back there, after the ceremony; of infernal powders made up behind the same he-goat, called Master Leonard; of feasts where they eat boiled aborted children prepared without salt, with serpents and toads; of dances where monstrous animals appear, or men and women with impossible forms; of reckless debauches where the incubi emit a cold sperm. Nightmare alone can produce such images, and it alone can explain them. The unfortunate curate Gaufridy and his penitent debauche, Madeline de la Palud, became insane from such reveries, and compromised themselves even to the state, to maintain them. The depositions of these poor sick people in their law-suit must be read in order to understand how far a stricken imgination can be carried. But the Sabbath was not always a dream, and it has really existed. There still exist secret and nocturnal assemblies, where have been and still are performed the rites of the Ancient World. Some of these assemblies have a religious character and a social aim; and

[6] Swine, sweet flag, cinquefoil, bat's blood, nightshade and oil.

others are conjurations and orgies. From this double point of view we are about to consider and describe the true Sabbath, whether of luminous magic, or the magic of darkness.

When Christianity proscribed the public exercise of the ancient worship,[7] it forced the partisans of these religions to meet in secret, to celebrate their mysteries.[8] At these reunions presided initiates who soon established among the diverse shades of these persecuted faiths, a standard of orthodoxy which magic truth aided them to institute with so much the more facility, as proscription unites the wills and draws close to the ties of brotherhood among men. Thus the mysteries of Isis, of the Eleusinia, Ceres or Demeter and of Bacchus, were united to those of the Good Goddess[9] and primitive Druidism.

[7] A. D. 381.

[8] The designation pagans was thus obtained, from pagus, a rural district. The Mithraic and Bacchic rites seem to have been thus perpetuated. The term magic from the one, and the peculiar animal forms from the other indicate this.

[9] The Bona Dea or Good Goddess appears to have borne the arcane name Uma. It is a Semitic designation meaning mother, and clearly affiliates this divinity with Mylitta, Isis, Astarté, Kybéló, and Démétér. Her rites were celebrated the first of May, at the house of the Supreme Pontiff. When Julius Cæsar held that distinction, Clodius intruded there disguised in women's apparel, and created a great scandal. Cæsar divorced his wife, Pompeia, in consequence. The Thesmophoria of the Grecian states appear to have been similar to those of the Good Goddess. They seem to have been founded on a usage that prescribed that women married by the civil usage and not priestly rites, if they remained away from their husbands three nights in the year, maintained their social status as free women.

(To be continued.)

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GHOSTS THAT NEVER WERE MEN

Dreams.

So there are dreams which are of the ordinary kind, corresponding to experiences in waking life and which are caused mostly by the fire ghost which acts as the sense of sight, and at times also by the other sense ghosts in man. A second and different class of dreams are messages from one's own Higher Mind, and these are extraordinary. All these dreams represent the good phase of dreaming. A good phase can come only as a result of yearning after illumination, thinking on any mental subject, on matters connected with one's destiny and progress, with helping a person or number of persons or a whole people, or as a karmic warning and instruction. Such dreams are usually of great advantage, often of importance, and may therefore be studied with profit. One may even learn to dream consciously and intelligently to get such information. If one is educated in such dreaming it is feasible to learn much that it is impossible to assimilate in the waking life. To do that, a man must fit himself by mental training and by right living. A desire to know about marriage, business

and anything connected with the senses, does not bring the information wished for, and prevents him from being conscious in the dream state and so benefiting from what he might know. In addition to these ordinary dreams and these good dreams which are of a high order and are uncommon, there are dreams with bad phases, some of them immoral and pernicious. Among the worst are those that result in the creation of incubi and succubi, and in the obsession of the dreamer by an elemental.

An incubus is a nature ghost fashioned in the male human type, a succubus one in the female human type. They are also called angel husbands and angel wives and angel sweethearts, also spiritual husbands and spiritual wives, though these last terms are sometimes applied to physical persons to explain immorality. The incubi and succubi are of two kinds; one is created by the woman or man, the other kind is a nature ghost in existence belonging to one of the four elements which seeks association with the human lover.

Those created by a human are created by his thinking much of sensual things and relations while he or she is attempting to suppress his or her desires, physically. The pictures which persons make, with vivid imaginations, are forms into which their desire flows. To these forms are attracted certain nature forces, elementals, which take the shape and body of the picture and appear to him or her in dream. This dream form is to the dreamer his or her ideal of the opposite sex. The dream form shows the characteristics of the original thought form, intensified. The resulting incubus or succubus exceeds in traits what his human creator could give it. So, if a woman longs for a strong or a beastly man, the incubus will be stronger and more beastly by far than what she had pictured. If a man pictures a beautiful woman, the succubus will be more beautiful than he could think out.

When the dream has progressed far enough the dreamers may have their sensual desires gratified by the dream ghosts. From this association in dreams the ghost gains strength, which it draws from the human. It usually stands

by the one who has created it, though it may appear to others in dreams who attract it by similar desire.

The association with the ghost may not be limited to the dream state. As the ghost gains in strength it may appear to its lover in the waking state objectively and be visible and tangible as flesh. With its relationship to the human thus established it will pay visits nightly or at regular intervals to its human lover. Often the human does not know how the ghost is created. Usually the incubus tells its human lover that it has come through a special favor. The association may continue over a long period; during it the relationship may be agreeable, or the ghost may show ferocity, beastiality, anger, spite, revengefulness, jealousy. Any of these are usually reflections, through the ghost, of character traits of its creator.

Often whole religious cults are founded upon the creation and worship of such ghostly companions.

The other kind of incubi and succubi, those which are ghosts already in existence in one of the four elements, is attracted to certain humans and may establish a relationship in dreams, similar to that described. All this applies to ghosts only in so far as the relationship is established through dreams. This class is not attracted to a woman or a man who indulges freely in physical sexuality, but it approaches those whose sexual instincts are somewhat restrained while the thought of the opposite sex is in their mind.

The creation and the attraction of such nature ghosts are mysteries with which mankind will become familiar in the future, as it was in the past.

The manner in which incubi and succubi of either of these two classes take on visibility and physical solidity, is in principle the same as that by which the physical body of a human is conceived and generated. The sources of the future physical body of the ghost, are sexual contact between the dreamer and the ghost and the mental consent by the human to that connection. The basis of the creation of an incubus or succubus is the magnetic sexual flow with mental

consent, whereby a polarization of one body to the other is effected. If only one cell is appropriated by the ghost, it is enough. This, by division and multiplication, builds the body. This body increases through the desire. A part of the astral body of the human is taken. An incubus is a part of woman's own desire, a succubus a part of a man's. The mental consent carries with it a tincture of the consenting mind. However, neither an incubus nor a succubus has a mind. There is an emptiness, a vacuity, a lack of something, which make the incubus and the succubus, though it has acquired a physical body, different from any human being. No matter how human the physical form of the ghost seems, with warm and solid flesh, delicate skin and pulsing desire, it has no mind. Further, there is this distinction, that such a ghost has the power to disappear, whereas a human cannot.

The result of such a dreadful association and relationship of a human with an incubus or a succubus, is that the ghost wants to get the mind of the human so as to have a prospect of immortality. Humans in their present state are unable to raise such ghosts to the human kingdom, while they themselves remain human. Unless the connection is severed and the ghost dispersed before insanity or death ensues, the woman or man may lose their personality, and the mind therefore be unable to reincarnate.

Seldom can a woman or a man sever the unhallowed connection with a ghost thus created or attracted, and seldom will her or his karma permit a person who has power, to sever the connection for them. The connection may, however, be severed. When there is any desire on the part of the human to get rid of the ghost, the ghost will know it at once. When the relation has been agreeable the ghost companion will chide the human, with something like the plea of a child or a lover, and reprove for wishing to get rid of it. When the relation has turned to be disagreeable or frightful, the ghost will threaten, and these are not idle threats, as the human knows.

The thought of getting rid of these ghosts is hard. It is like doing away with a pet, or it is attended with fear of

bodily harm. However, if the will is there, the connection may be severed, either gradually or abruptly. As the association is maintained by the combined flow of desire and the giving of mental consent, so the severance may be made by checking the desire and refusing the consent. The first step is to refuse the mental consent, though it may be impossible to stop the contact. Then the desire will gradually wane, and the ghost finally disappear. As it loses physical solidity and visibility it may again appear in dreams. But it cannot effect the connection in dreams if in the waking state the human will is against the connection.

On the other hand, an abrupt severance may be forced by taking a certain mental resolution, bidding the ghost depart forever. If there is force enough in the resolution and the command, the ghost must go and cannot return. But if there is a wavering, and the desire and consent are not withheld, the same ghost will return, or if it has been dissipated another will be attracted.

These are some of the functions which elementals perform in good and in bad dreams.

(*To be continued*)

THE NATURE AND ORIGIN OF PREMONITORY DREAMS.

By Henry H. McHenry.

THAT premonitions of death, disaster and less important events have often occurred in dreams has been an established fact for centuries. A series of well authenticated cases of dream prevision were carefully collected by William Archer and recently published in full in McClure's Magazine. After eliminating all cases that could possibly be explained by coincidence, telepathy, sheer lying, or mistaken memory on the part of the recipient, there still remained a substantial residue of premonitory dreams which were later fulfilled.

Dr. Freud, the Austrian psychologist and psycho-neurotist, has given an interpretation of dreams which has astonished the psychological world and is now quite generally accepted as the most likely explanation. Yet nowhere in Freud's great work, "The Interpretation of Dreams," does he make any reference to the possibility of premonitions in dreams. He must have considered them a negligible factor or else refused to recognize their existence.

Although considerable advances have been made by societies for psychical research conducted on a scientific basis, there are still many people who refuse to see psychic phenomena in their true light. Many attribute to such occurrences an extramundane origin, while others, men of science in particular, are inclined to discredit them entirely because they seem to them inexplicable by physical law.

Dr. Hudson has done much to establish psychic phenomena on a sound scientific basis, and remove them from the realm of doubt and confusion. In his work, "The Law of Psychic Phenomena," he explains the fundamental principle which governs psychic science just as the law of gravitation is the basis of modern physics and the atomic theory of chemistry. We will see by applying Hudson's explanation of premonitions that they hold a natural and proper place in Freud's theory of dream causation.

The substance of the Freudian theory is this: Dreams are occasioned by means of any one or a combination of four sources of stimuli, (1) Organic; (2) Objective; (3) Subjective; (4) Psychic. Taking them in this order we have first organic causes. When disturbances take place in the stomach, heart, lungs or other organs, the sensory impressions the brain receives are communicated to the sleeper's consciousness in the form of dreams. Dreams may be produced objectively by means of sounds near the sleeper, or owing to a cramped or unnatural position in bed. Subjective stimuli are furnished by what are termed hypnagogic visions, that is those strange, phantastic visions that we frequently are dimly conscious of as we hover near the borderland of sleep. When sleep has more fully benumbed the senses these impressions may return disguised in dreams. Psychic stimuli for dreams are furnished by the thought material of the day sometimes intricately combined with fragments from the thought panorama of a whole life time.

All sources but the subjective are known to give rise to many typical dreams. Thus a dream of violent death is typical of a disordered heart, while being pursued and unable to move comes from a rebellious stomach. A person clearing his throat near the sleeper may cause him to dream of a cannon going off. Lying with one limb off the bed produces a dream of falling. Psychic stimuli furnish by far the greatest number of dreams and are the most difficult to interpret. By analyzing many dreams arising from psychic causes, Freud has shown that they are inevitably the fulfillment of a wish, repressed during the waking life. Here also

are found many typical dreams. A whole multitude of dreams of palaces, flying, landscapes and many other varieties can frequently be traced to repressed sexual desires.

A dream usually greatly disguises the incipient emotions. Thus sadness and grief may be manifested in the dream content as joy or pleasure. This Freud explains by what he terms the two psychic states. The dream content originates in the first psychic state in its true form, devoid of all distortion, incongruity or absurdity. Of this state the sleeper is not aware; he is unconscious of its existence. From there the dream penetrates a mental screen known as the fore-consciousness, into the second psychic state, the accompaniment of which is consciousness. This screen is generally referred to as the "psychic censor" and its function is to distort the dream to such an extent that its original content is greatly disguised. It is owing to the action of the censor that dreams appear to us in weird, fantastic, illogical forms.

The analysis of dreams is rendered difficult not only because any combination of the four sources of stimuli may be present, but through complications arising from the action of the psychic censor. The principal forms of distortion which the censor actuates are dream displacement, that is the substitution of another person or scene for the one existing in the original content, dream condensation or the crowding of a whole series of events and actions by the censor into a greatly condensed form, and dream elaboration, the reverse of condensation. Sometimes a secondary elaboration or facade occurs, and is recognized as an attempt of the censor to interpret the dream. Occasionally we have a dream within a dream, which is the representation of a reality and a real reminiscence; the main dream expresses a wish that the sub-dream content should not have occurred. Because of these complications the dream interpreter must obtain a complete revelation of all the recent thought processes that can be recalled as relating in any manner to the dream, however remote. It frequently happens that the main wish actuating a dream is one which the subject is ashamed to nar-

rate, and the interpreter becomes confounded with difficult obstacles until all is revealed to him.

Let us now turn to Hudson's investigations, and see how they account for premonitions in dreams. As the result of personal experiments and data collected from all ages, Hudson derived a basic law underlying all psychic phenomena.

Briefly stated it is this. Every human being possesses a dual mentality consisting of the objective and subjective minds. The objective mind has a physiological center in the motor and sensory areas of the brain; it can reason both inductively and deductively and perceives through the senses, the outer, material world. The subjective, or subconscious mind, as it is often called, remains with the body during life, but so far as we know has no anatomical relation to it. It is the soul, the spirit, the seat of our emotions and feelings. It perceives things inwardly by intuition, without the aid of reason or logic. In the normal state the subjective mind is controlled by the will of the objective mind, especially in men, and at all times is completely amenable to any suggestion advanced by the objective, either its own or some other person's. If a counter suggestion is preferred, the subjective always seizes the stronger one and acts accordingly. The subjective mind cannot reason inductively, but given any fact true or false, it can reason from it deductively to the ultimate conclusions.

Hypnotism, mediumship, spiritualism and all manifestations of psychic power can be explained by applying this principle aided by the process of telepathy, which is the normal mode of communication between two subjective minds, just as speech is between two objective minds.

Hypnotism can be produced when a person expresses perfect confidence and willingness to submit to the will of the operator and his faith in the latter's ability to hypnotize him. His objective mind is benumbed and put to sleep, and the subjective, which never sleeps, assumes control. Because of the law of suggestion, a person can be hypnotized either by external or by auto-suggestion, and the state can be produced at a distance through telepathic communica-

tion between the two subjective minds. Hudson has demonstrated the popular fallacy that hypnotism weakens the will of the subject. It is true that yielding to a dominance of the subjective too frequently may result in a mental and physical breakdown, leading toward insanity, as the state is an abnormal one; but a moderate display of subjective activity results in nothing more harmful than ordinary physical fatigue after objective consciousness is restored.

Mediumship and spiritistic phenomena are likewise explained by the fundamental principle. The medium having a strong belief in his phenomena offers a strong auto-suggestion to that effect. He becomes self-hypnotized and produces the phenomena as a result of the subjective entity seizing the suggestions and carrying them out. Telepathy plays an important part in enabling the medium to obtain so called communications from dead relatives and friends of the audience. The reason so many "test" experiments fail before an audience of incredulous scientists is because their scepticism creates an adverse suggestion which, unless that of the operator is strong enough to overcome, it will, of course, be the one courted by the subjective mind of the medium.

The moving of tables and other physical phenomena Hudson explains by assuming that the subjective mind has the power to move ponderable objects, although how or why, he admits we do not as yet know. Here is one of the strongest objections the spiritists advance to Hudson's theories.

What right, they claim, has he to allege this power to the unseen, intangible, spiritual entity of a living man? Is it not more likely that only when the spirit is released from its earthly trammels it will have the power to perform these feats? This he refutes by stating that as all other psychic phenomena can be explained on a scientific basis without the assumption of extramundane interference, why attribute it in this case? That the subjective mind has full control over the physical functions of the body, and through suggestion can cure disease is more generally accepted. This is the basis of all systems of psycho-therapeutics. These are only a few of the applications of the principle of suggestion, but

they are sufficient to enable us to follow Hudson's explanation of dreams and premonitions.

Sleep is simply a case of the objective mind becoming partially or wholly benumbed, and the subjective assuming control. The difference between natural sleep and hypnotism is that in one case the suggestion of complete rest is strongly implanted, while in the other it is amenability to the will of the operator who induces the sleep. Dreams are the impressions the objective mind retains of the subjective activity which took place while it was in abeyance. If sleep is very profound we cannot remember dreaming because the objective faculties are so completely benumbed that subjective activity cannot rise above the threshold of objective consciousness. Thus it is that our most weird and ridiculous dreams occur in the hypnagogic state soon after falling asleep, or immediately before waking, and that light sleepers are the greatest dreamers. In such cases the objective mind though subdued, is sufficiently awake to register what is taking place in the other mentality. One cannot, however, recall these earlier hypnagogic impressions as a rule, because of the greater volume of dream material that follows it, or owing to the period of forgetfulness ensuing in case the sleep becomes profound. When one awakens, the balance of the psychic scale is turned; the subjective panorama fades away, and complete objective dominance is gradually restored.

Unlike Freud, Hudson does not enter into the labyrinth of dream interpretation, but he does at least partially explain premonitions.

Through centuries of observation it has been found that man has three instincts or intuitions, in common with the animals. One is the instinct of self-preservation, which includes material advancement in this world, and many believe embodies the "conscience" of the theologians. Thus a man though usually excitable and nervous may take the only possible means to avert death in a crisis, with the coolness of a stoic. The subjective assumes control, and he becomes partially hypnotised. People often feel "instinctively" that a certain course followed will produce beneficial results,

the verity of which is later realized. In fact many thinkers attribute success in any profession to a man's following that calling where he knows most instinctively what steps to take, that is where he is naturally most gifted. The second instinct is reproduction. Much could be said on that phase, but as it does not enter into our present discussion, we will not take it up. The third is the instinct of preservation of humanity in general and the offspring, friends and relatives in particular. The fierce energy with which a mother will fight for her child and the heroic risks men frequently run in saving the lives of others, are examples where the subjective asserts itself producing a semi-hypnotic state enabling the participant to perform deeds which he would shrink with fear from performing when in his normal condition. When, during sleep, the objective is more in abeyance than in any other phase of normal life, it is therefore natural that these subjective instincts should assert themselves more easily, unhampered as they are from objective control. Thus it follows that people sometimes dream of death, accident, natural disaster, and events often seeming trivial at the time, but which later result in momentous consequences, when the dream becomes fulfilled.

These premonitions are the direct result of the subjective instincts of self-preservation and preservation of humanity being communicated to the sphere of objective consciousness. Who knows that sexual dreams are not occasioned by the subjective instinct of reproduction as well as by physiological causes? As might be inferred, premonitions are frequently manifested in other forms of subjective activity such as clairvoyance, clairaudience and hypnotism. I personally knew of a case where the hypnotic subject was not given any other suggestion than to tell what he saw, whereupon he accurately described a train wreck in which he saw two intimate friends.

Now by what inferences can a connection be established between Freud's psychology of dreams, and Hudson's interpretation based on the principles of dual mentality, and can his explanation of premonitions be accounted for under

Freud's theories? To the student the solution is almost apparent at once.

The first psychic state where the dream originates is unquestionably identical to the realm of pure subjective activity of which we have no knowledge, save as it is communicated in a disguised form to the logical mind. The second psychic state, whose concomitant is consciousness, corresponds with the objective mind itself, which, if the subjective impressions are sufficiently strong, as they frequently are in dreams, takes note of them and registers them upon the memory. The psychic censor is identical with that distortion of subjective visions and images that comes through the action of the objective mind when it is not fully insensible. The censorship of our logical, reasoning minds is not fully released in sleep except when it is very profound and when the panorama of the dream content rising above the threshold of objective consciousness, becomes distorted because of this objective sensibility.

Freud has shown that the true dream content is never nonsensical, but as we are unable to perceive it unless the objective censorship is partially active at least, there are bound to be some incongruities in the dream as we recollect it. But Freud demonstrates that a certain number of the psychic impulses, as we may call them, which make up the original concatenation of the dream, manage in some manner as yet unknown to evade the psychic censor and reach the conscious state unimpaired in their original form. Now if any credence is to be attached to Hudson's claim that premonitions are a direct communication of a subjective instinct to the objective mentality, it must necessarily follow that they reach our consciousness directly, unimpaired by distortion in passing through the fore-conscious screen.

When the premonitions occur in dreams they are to be classed among those impulses that have successfully eluded the psychic censor. Which of the four different kinds of stimuli giving birth to dreams occasion premonitory dreams? Coming as they do from a psychical source, the possibility of organic or objective origin is at once eliminated. That they

are the result of psychic stimuli is impossible because after a premonition has been thoroughly examined, and all possible sources of error eliminated, it is definitely proved that nothing occurring in the mental experience of the person concerned could in any manner, however remote, be accountable for the premonition. Thus there is only one other means of explanation.

Premonitions must be classified under those dreams which are occasioned by subjective stimuli. Freud says very little about this source of dreams. He only describes hypnagogic visions, and explains how the psychic impressions left by these fleeting phantasmagoria sometimes furnish a stimulus for later dreams. Now this is just where we would expect the dream premonitions to appear. At the time when sleep is light, when the greatest number of dream impulses can penetrate the threshold of objective consciousness, it follows that a proportionately greater number will manage to evade the psychic censor, and that the dreamer will be enabled to perceive more of the original dream work, undistorted. This conclusion is strengthened by the fact that premonitions are usually dreamed so vividly that they are long remembered by the recipient, and we have seen that dreams occurring in the hypnagogic period are by their very nature most vividly impressed on our objective consciousness and therefore most easily recollected. This does not mean of course, that all hypnagogic dreams are premonitory, or that we can be conscious of all premonitory dreams, but only explains the psychological cause of such dreams.

Subjective instincts may frequently give rise to premonitions, Hudson distinctly avers, which we can never distinguish as such, because they are lost amid the restless mental activity of every day life, or may occur in dreams that never reach the objective consciousness.

In dealing with these subjective instincts which give rise to premonitions we may well ask whence they emanate. Referring to this Hudson assumes that they have a divine source, and the manner and mode of transmission to the subjective entity he declares mortal man may never know. It

may be true that we may never be able to explain these phenomena on scientific grounds, though it seems, to me at least, more likely that the time will come when such matters will fall as definitely within the compass of the human mind in the process of a higher evolution, and seem no more abstruse or supernatural than are today the manifestations of electricity, which appeared inexplicable to our forefathers. Some scientists believe that we live in a four dimensional space which we are incapable of appreciating, due to limited powers of mental conceptions, and that when these limitations have been overcome the secrets of physical and psychic science will be revealed to us. However that may be, there is a hypothesis which I would like to propound and which if true will largely account for premonitory phenomena. I trust that other investigators will either prove or disprove it.

To begin with, Hudson demonstrates that telepathy is the normal means of communication between the subjective minds just as speech is between objective minds. The question is, in what medium are the telepathic impulses propagated? Like other transient impulses, it is reasonable to suppose, they are carried in some form of wave motion. Since they obviously do not occasion atmospheric vibration and produce sound waves, that medium is at once excluded. The only other medium that we are aware of which is sufficiently tenuous to transmit such waves, is the ether. But can we assume that telepathic vibrations are propagated in one of the forms of ether waves we are already familiar with, such as light, heat, magnetism or electricity? That such waves cannot induce a psychic response in the subjective entity is not impossible. In some inexplicable manner either through these waves or through a form of ether vibration unknown to us, such a response might be occasioned. But is it not more reasonable to presume that more intangible and tenuous than even the luminiferous ether, another medium exists, which when disturbed by a psychic impulse, sets up a series of wave vibrations? We will term this new medium psycho-ethereon. While it may be only a modified form of the ether, it seems more plausible to consider it as

having a totally different nature, because such a medium would only be sensible to thought stimuli and in no way be affected by the motion of material particles.

Now there are two possible means of receiving telepathic impulses. First we may suppose that the subjective entity possesses a sense of vision that enables it to perceive a thought when it comes in contact with the psycho-etheric vibrations emanating from it, just as the human eye can perceive a material object when it comes into contact with the light waves reflected from the object through the ether. Secondly, the subjective entity may resemble a delicately adjusted instrument which responds to the psycho-etheric waves in a manner analagous to the response of a receiving apparatus to the ether vibrations in wireless telegraphy. The whole difference here lies in whether thoughts are merely psychic impulses in themselves or whether they actually exist in a subjectively tangible form in psycho-etheric space. This is a problem which will require much more research before it can be solved, and I can only state now that the weight of the evidence furnished by psychical investigation seems to favor the second theory. Never to my knowledge has there been a case recorded of a hypnotic or clairvoyant subject who has claimed to have "seen a thought"; they can only see what is portrayed by the thought in the mind. Whichever explanation is correct, it is extremely likely that the subjective mind is constantly receiving telepathic impressions which are only communicated to the objective consciousness when a person is in a partially hypnotic condition.

Now how, according to the hypothesis which I have propounded, can we account for those subjective instincts already referred to which frequently give rise to premonitions? Consider first the initial psychic impulse. The theory one adopts regarding the origin of this impulse must depend upon what system of philosophy he bases his views.

The mechanists, who believe that life is built up from a series of exterior circumstances without correlation, will declare that the events which take place in a man's life de-

termine his future, and that these thought forms are projected beyond into psycho-etheric space where they are perceived in advance by the subjective mind according to one of the two ways we have mentioned. They may suppose that these thought projections remain relatively stationary until in the ever flowing cycle of life we approach them and they become actual events. If, however, we heed a premonition, the course of life takes a new path, we create different thought projections, which become realized in other events, and we have avoided the destructive ones. This concurs somewhat with Sir Oliver Lodge's suggestion that events may remain stationary and we view them on our way through life as a traveler views the scenery from the windows of a train.

The finalists, who aver that life is built up according to a preconceived plan, would declare that the vital psychic impulse emanated from a divine source which had arranged the universe according to a definite plan. In this case we can imagine subjective instincts and intuitions either as thought projections issued from the Divine Will or as telepathic communications from the Deity. Here we can either adopt the theory of Lodge, or maintain that life is stationary in itself, its progress being determined by the events which affect it as they pass onward, without in any way refuting the general proposition. Hudson is a finalist. In his books he maintains that all is known to a Supreme Being, who expects us to comprehend all things in time through inductive research, and only by occasional intuitive glimpses through the subjective intelligence are we allowed to grasp what is as yet beyond the realm of scientific achievement.

What interpretation would the Greek philosophers give to our hypothesis? The essence of their systems is that only form and fixed ideas are real, of which duration, time and space are only degradations, a swinging of a pendulum around an apex which is immutability. Metastrophe, the ever repeating change, is only the extension of time, space and movement into materiality. Here we must consider

that ideas have a definite form in psycho-etheric space, which has existed unchanged throughout the aeons of eternity.

As these fixed ideas comprise the original impulse out of which the universal was evolved, time, space, mobility and their extension into the material world in which we live may be regarded as a whirling vortex whose center is the original form, and whose degradations constitute the material of which the vortex is composed. Here the center is the only true reality. Now as we live in this vortex, we are whirled hither and thither through its depths, and our subjective entities obtain occasional glimpses of the fixed center of Truth from different angles, as we are swept to and fro. Thus at times, we can perceive subjectively the coming events which result from the changes in the form and movement of the universal vortex caused by the energy emanating from the central source of power, which controls its motion. Unless a definite relation exists between each individual life and some portion or phase of the fixed center, we must be led to treat premonitions as due to purely coincidental glimpses of the central source. Such a relation could exist either if the control source is imbued with divine power or if in some way a person retained subjectively some identity with the section of the central nucleus from which he was originally evolved, and thus was enabled to obtain telepathically knowledge affecting his personal life through the psycho-etheric waves emanating from that particular section.

In many respects my hypothesis lends itself most readily to the Bergsonian philosophy. Here only movement and duration are reality. One can divide the trajectory of a body once it is created, but we can never correctly say that it "is" anywhere, as that would imply that mobility is immobility. Bergson believes that through intuition, which transcends the intellect, and is the farthest point in the progress of the vital impulse against materiality, we can overcome such a false cinematographical conception of motion, and placing ourselves within the eternal flux, apprehend the true essence of duration and movement. By intuition also we will overcome many pseudisms of the intellect such as the

idea of disorder, which is only another kind of order than the one we are looking for, and the idea of "nothing" or a void, which likewise are only expressions of disappointment at not finding the condition or state, our mind is taught to expect.

From psychic research we have learned that intuition is the process of gaining knowledge through communication with the subjective entity independently of objective reasoning. In the light of our theory of how the subconscious receives these subjective instincts and from whence they arise. we have only considered a few instances, chiefly premonitions.

Although a large share of intuitive knowledge is so inextricably intermingled with the impressions that habit and experience have engraved upon the objective mind, it is nevertheless an ever present factor in all psychological activity. According to our premises, all intuitive knowledge may be transmitted through psycho-etheric space. Hence we can imagine the vital impulse as actuating more and more vibrations in this medium. In this case the conception of thought form would controvert a system where only movement is reality. It would be a mighty triumph of the vital impulse over materiality to thus reach out into psycho-ethereon and intuitively bring within our concept where the future channels of life would run as determined by the sum total of objective suggestion up to that time, and thus give us a chance to change our destiny. As psychic history has shown, such powers are developed in a person only to that extent in which there is facility in the communication of the dual minds with each other.

The vital impulse molding the material world will fashion the events that take place in it according as it has been built up by the will of each human being, just as the form a flooded section of the earth assumes varies according to the topography of the land previous to the inundation. We may even conceive of a time when the synchronism of the dual mentality is so complete that the walls of ignorance will perish forever and the whole panorama of the future

will be revealed to mankind, exposing the innermost secrets of life and the universe, not only through the laborious processes of objective scientific induction, but even earlier through a supreme triumph of the vital impulse in intuition.

There are other systems of philosophy to which my hypothesis might be applied with further variations. I have so far dealt with the main principles promulgated by all the leading schools. Not claiming this theory to be a fact, I advance it merely as a possible explanation of many hitherto inexplicable premonitory phenomena to be proved or disproved, and only hope others will make further progress in psychical investigation.

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford

CHAPTER VIII.

THE people slowly dispersed and formed themselves into small parties about the grounds. Some sat on the benches under the trees, others were slowly walking, but all were talking together in low tones and in an earnest manner. One and all were discussing the vision seen in the church and their very general desire seemed to be to confirm by the judgments of others their own conclusions regarding it. The consensus of opinion was that it was the Lord's work, and many expressed the thought that it was His method of manifesting approval of the Camp Meeting. This attitude of mind was doubtless due to the fact that Camp Meetings were all the colored people could call their very own, and hence they believed the Saviour had used the occasion to show His favor and goodness to them. Their faith was so great they did not need to have the evidence of identity that was given to them; they would have accepted the vision as complete without the added blessing of individual recognition. Nevertheless, it greatly augmented their happiness to know the wonderful Shining Ones were people whom they had loved when among them in bodily forms.

It was very interesting to hear the comments of some of the men and women. One spokesman in a circle of attentive listeners said, "First off, I thought it was the Lord Himself who had come back again with His angels. He prom-

ised to come, you know, and I thought maybe this was the time for his second appearing. But soon as I took a good look at the angels, I seen it was Miss Elinor's kin and then I was just as well satisfied."

"Here's one dat was more dan glad dey was Miss Elinor's kin," said a woman of the group. "When I caught my first sight of them, I can tell you folks, I was 'bout scared stiff. Dat's the real truth, and I ain't ashamed to say 'twas all I could do to sit still. Even after I felt sure 'twas Miss Elinor's kin I had to put my hand up to feel my head and see if it was on my neck, straight, and natural-like.

Bishop Dabney passing by just then was asked by one of this group if he was not scared when he saw angels flying about the church? He replied by reminding them of the remarks Dr. Meredith had made before closing the meeting. "Didn't he tell you that our Blessed Saviour lived and died and rose again after death and now liveth forever more?" And did he not say, "He left the message for all His followers that what he had done they could do, believing in Him." He was God's only Begotten Son; and, "those who knew and loved Him as such were Sons of God themselves."

"Now if you all believe this, you should not be surprised to see angels. You should expect to see them. What you had the privilege to witness today should increase your faith and your good works, too, for remember faith without works is not of the right kind. So, my friends, I desire to have you set an example to others by going and offering to serve with the people over there at the tables. They missed seeing the angels by being at work outside. Let others, observing your good deed, follow your example so that they, too, may show their love for God by service to their fellow beings."

With prompt cheerfulness the Bishop's wise counsel was heeded, and many hastened to volunteer their services to the Hospitality Committee. By so doing they advanced the preparation for the feast and soon the people were bidden to come and partake of it.

The white people who had gathered in the Sunday School building where their repast was served, were as

eagerly discussing the wonderful manifestation they had witnessed, and were as greatly concerned to learn the views of others. The behavior of the congregation they considered to be as remarkable as the vision itself. One was as much of a miracle as the other they said, and they could not account for either. Particularly, was the composure of the Jubileers commented upon; for they were on the platform and very near to the wonderful "Shining Ones."

As much to entertain our guests, as to give them any real information, I said the explanation was that the Jubileers were in Wonderland any way, this being their first attendance at a Camp Meeting. And they were so elated over the excitement they had produced by their marching and singing they could not think of anything but themselves. Their proud position as star performers completely absorbed their minds. In fact, the presence of the angels but confirmed their complacency; and they had not now a doubt but that the strange people they saw on the platform were friends of Miss Elinor's who had come to Camp Meeting just to hear them sing.

Everyone smiled at this, and I was asked, in a somewhat bantering tone by one of our friends, how I accounted for the tranquillity of the little people in our own party? "They, too, were very near the platform and they seemed not at all afraid."

"Simply by the fact that Mother was standing before them." And, I laughingly added, "if that meeting house had suddenly turned half around on its foundation and back again every one of the children would have looked at Mother's face, and, it being serene, they would be satisfied and would feel assured that everything was all right."

Mother had heard my remarks, and they seemed not to wholly satisfy her. After a moment's pause, she said "she wished us to believe with her that the Angels had controlled all the conditions about us. For some moments before they appeared to our view she had felt magnetic currents of great potency sweeping through the building. She was sure we were all affected by it as well as herself. If our visitants

could manifest power in other ways it was only natural for them to send strong electric currents to change not only atmospheric but mental conditions as well."

Several present confirmed this view and told us they had sensed a strange influence about them and it had created an inward peace that could not be disturbed even by the phenomenal scene witnessed on the platform.

Uncle John said he too had experienced a sudden transformation of feeling, and was expecting something extraordinary to happen; he could not define the sensation he had, except to say he was greatly exhilarated and, at the same time, felt greatly comforted in mind.

Mother reminded Father she had told him weeks ago of her conviction that some special manifestation of God's Goodness was to be made at this Camp Meeting. She did not say, for she did not know, what form it would take, but she was positive the occasion would be a memorable one.

"As it was. And one that will serve us food for thought as long as we live," said Dr. Meredith, who had come into the room while Mother was speaking.

Several persons eagerly questioned him regarding his recognition of Mr. Middleton; he was first asked if he really had shaken hands with him?

"I grasped the hand outstretched to me, and felt its return grasp; it was but natural that the oldest and dearest friend of my life should so greet me."

"But his body was not flesh and blood!"

"No, it was of a substance different; less dense, partaking more of Ether, or electricity than of materiality, but none the less it was tangible, palpable, and pulsing with life and motion. I never before had such a realization that man is made in the Image and likeness of God." And, he exclaimed exultantly, "What a wonderful thing it is to be a child of God, on any plane of Being! I never was so blessed as I have been today."

Father gradually led the conversation back to matters practical, and Mother busied herself with the luncheon arrangements. She was a watchful, considerate hostess, and

had the assistance of Aunt Kate and Edith, in her efforts to entertain her guests.

Some one spoke of the vision of the morning as being a supernatural manifestation and so discussed it. Mother listened but objected to the conclusions drawn. She said there was nothing supernatural in any real manifestation of the spiritual powers possessed by man. She had never sought to know, she said, any other life but the one we are living; but she had the most implicit faith in the promises of the Saviour, that if we believed in Him we should live in the glory of the Christ within us. And this assurance guarantees us power to perform miracles on any and all planes.

The place of our earthly abode, or the conditions of the life about us, matter little if we are daily living in the Christ Consciousness. So living we can demonstrate in kind, if not in completeness, that man is made, as Doctor has just reminded us, in the Image and likeness of God. I do not feel there is anything supernatural in any manifestation that the children of God are permitted to make. On the contrary, I think, it only natural that demonstrations of the kind, witnessed by us today, should be made. They help us to a better understanding of this present existence by giving us proof that death of the body does not affect the life of the Spirit. And I do believe dear, dear friends, because Jesus has promised it, that death itself shall be overcome when our faith is perfected. "Death shall be swallowed up in victory," He said. "What else does that mean but the ultimate overcoming of death itself?"

Mother was intensely affected by the events she had witnessed, but she had great self-control, and soon she was apologizing for monopolizing the conversation as she had done. Later on she was influenced by the remarks of others to further say that her views of life were the result of her absolute faith in the love of God for us. Without such faith existence would have few charms for her.

She was confident, she added, in her gentle, winsome way, that her friends shared this same faith with her. And her friends, who loved her with trustful affection, assured

her they did share her belief though they could not claim for themselves such spiritual vision as was hers.

We were not forgetful that it was Aunt Chloe's day, and when the repast was ended, the company adjourned to the small grove where the carriages had been arranged in a half circle, and took seats in them. From this vantage ground the reception could be witnessed.

The order of exercises, as outlined in advance by the church dignitaries, called for the reception immediately after the Dinner. And the Elders were now forming the people in line to march to the receiving tent to greet the guest of the day.

Aunt Chloe stood ready for this ceremony, under a large circular tent (one of Uncle John's gifts), and it was evident to all observers that as a hostess she would do herself, and her family credit. The side curtains of the tent had been removed; the well-laid flooring had been covered with light brown matting that harmonized well with Aunt Chloe's rug, the dainty and well chosen gift of Edith Thornton.

Edith's appreciation of Aunt Chloe's services to her in her time of trouble had been shown in innumerable ways, but she had insisted upon being "one of the Selwyns" on this special occasion. And much care had been expended in the selection of a present that should be somewhat significant of the measures of her love for this motherly woman who had treated her with so much affection from the hour she had become a member of the family circle. Aunt Chloe was overjoyed to receive the beautiful gift, and was swift to observe that its tints of fadeless blues and pinks, and the varying shades of fawn matched her dress and bonnet. She was heard repeatedly to declare it seemed a pity to stand on such a lovely rug.

Her reception was not the gala affair it would have been under ordinary circumstances, but it was of far more real interest because of the extraordinary events of the morning. The greetings of people were very subdued and there was manifested a general desire to linger near her and to hear what she might have to say on that subject.

But she made no allusion to anything but the personal greetings of her friends. Occasionally she would detain some one, who perhaps had come a long distance and did not often see her, and then her voice and manner expressed such genuine affection that the person who doubtless was hungering for her praise, was greatly gratified.

Aunt Chloe's one desire appeared to be to show her gratitude not only to her guests, and to her white friends, but to her Heavenly Father, who had literally showered blessings upon her all her life. Her exceptionally fine characteristic was a genuine sense of gratitude, and it was the possession of this desirable trait that made her the admirable woman she was, and which had secured for her very general consideration and much sincere affection.

She was altogether free from that degrading earmark of slavery, obsequiousness. Never having known bondage, even in the lightest degree, her spirit, soul and body were alike free of shackles, and she was a typical example of what her race could be under a system that was its birthright, freedom. Those among her white friends, who hated the tyranny and the injustice of slavery, constantly called attention to her character as proof that all races are capable of growth and of mental, moral and spiritual development under right conditions. The denial of this self-evident truth as they had often pointed out to those who discussed the subject with them, was in reality a denial of the Fatherhood of God and the Brotherhood of man.

In order to give their nurse the opportunity to take part in the reception, I had constituted myself the caretaker of our little brothers, Davie and Charlie. They were now taking their regular nap in "the chariot," as Artie had styled our big, old carriage, and I was watching beside them while the reception was in progress. "The chariot" stood some little distance from the other carriages and sitting in it I had an extended view of the grounds and the road leading to it.

It was a little later on, in the afternoon, when I saw two strangers on horseback ride rapidly up to the entrance gate and speak to the man in charge. He in turn sent for Father,

and later Uncle, and several others went to take part in the discussion under way. The strangers were evidently on an errand of importance, and when they had concluded it they rode rapidly away, Fairfax went to Mother and gave her a message, and she shared it with those about her. I was soon convinced that something of importance had occurred but I remained where I was, knowing that Mother would send some one to inform me if it seemed necessary for me to know. Soon Aunt Kate came and said the men were road masters, and they had come to give warning that the lower bridge was unsafe, owing to the overflow of the big dam. No one would be allowed to attempt to cross it, and people would have to travel by the upper and the much longer road. It was imperative for everybody to know this, for those who had long journeys before them, should be starting earlier on this account. I agreed to stay where I was until the children's nap was ended, and meantime Aunt Kate said she would return again.

I saw Artie go from Mother on an errand to Aunt Chloe and soon she summoned Elder Ellison and his wife, Delia, to take her place and continue the reception while she went to Mother. The reception was continued a little while longer, but Aunt Chloe did not return.

Mother told her she had sent for her to speak about a matter requiring immediate attention. She wished to have the people quickly reassembled in the church and what did she think would be the best method to call them together without distressing them in any way?

And Aunt Chloe, so long accustomed to follow the guidance of Mother, did not question the reason for this unusual procedure, but at once suggested that the best way to get a crowd together, was to ask the band to play. "Children follow music," she said, "and where the music and the children are, that is where the grown ups want to be."

And so it proved, for scarcely had the musicians commenced a lively air, than the children flocked from all directions, ready to march wherever they would lead, and, no

sooner was it stationary in front of the pulpit, than the people began to occupy the pews, and soon the building was crowded.

Dr. Meredith, who had entered the church with the family, began to entertain his hearers by saying that he had a pleasant surprise for them. And having engaged the attention of the audience, he stated that everyone who heard his voice was invited to go to Roseland to spend the night, as guests of the Selwyn family.

Then he very leisurely resumed his seat, and Uncle John stood up and quietly addressed the now thoroughly interested people.

"You have heard Dr. Meredith invite you, one and all, to spend the night at Roseland, the old Middleton plantation near here and familiar to most of you. It can be reached by the stairway leading up the hill just outside the Shiloh Station. Those of you who have horses can ride up, and you will find accommodations for your teams. Listen carefully to me, now, please. Those among you who feel you must go to your homes, no matter where you live, will have to travel the upper road, and, as it is a longer way than the lower one, some of you must start early."

"What's happened? What's happened?" many voices exclaimed.

"Nothing has happened as yet, and nothing will happen if you do just as I advise you. The big bridge over the valley road is not considered safe, and men are watching both entrances to keep any one from trying to cross it. It may be washed away by the freshet at any moment and it may remain as it is. The water is pouring down this one way just now and nothing can stop it up until the dam is emptied. No, the dam had not broken but the late rains have caused it to overflow and no one can tell when the overflow will cease. Those of you who go the upper road, will get home without delay and in safety. Those of you who think you must go by the lower one will not be allowed to get to the bridge, so that you will be saving time and trouble to follow

my advice. The musicians are going to Roseland, and when they start you are invited to follow them."

Bishop Dabney then arose and announced that Mr. Selwyn, Miss Elinor, and several of their children were going to Roseland to spend the night. Many of their colored folk were to go with them, including Aunt Chloe and the Jubileers, and there would be ample accommodations for everyone. Then he added, "We cannot stop the overflow of water from rushing down the hills, or the loss of bridges, nor any disaster that may follow, but we can put our trust in God, and thank Him now, and forever, for His endless mercies.

"Let us pray." Swayed by his voice, as they had not been by the two white speakers, the audience heard the prayer on bended knees. The Bishop prayed earnestly, and as he was greatly beloved by them, he soothed their minds to peace and contentment. By the time he had ended his petition old and young were alike, docile, and entirely ready to be guided by him in whatever way he directed.

No one seemed concerned thereafter, least of all the Jubileers, who were ready and willing to sing since the Band was in the church. They were now assured that a Camp Meeting was the greatest of earthly entertainments, and were fully convinced that Heaven itself could be nothing better than an extended camp meeting.

Aunt Kate stopped the talking that was becoming general throughout the church by telling the Band Leader to play that old favorite, "Go Down Moses."

Soon everybody was singing:—

"When Israel was in Egypt land,
Let my people go,
Oppressed so hard they could not stand,
Let my people go."

There are five stanzas to this familiar hymn, and, with each one was sung the chorus:—

"Go down Moses, way down in Egypt land,
Tell old Pharaoh, let my people go."

With ever increasing emotion the people sang and they seemed very loathe to stop even when all the verses and chorus were finished.

Someone voluntarily started the song, "Where, Oh Where are the Hebrew Children," and this the band played while the congregation sang.

A warning finger was held up by Aunt Kate at its conclusion, and again she reminded everyone they were invited to go to Roseland and it was now time to prepare. She asked the Band to lead the way out of the church for the people must be preparing to leave the camp grounds.

Father and Dr. Meredith had already planned to have some of the wagons of provisions on the ground taken to Roseland over night and several men and women had been sent ahead to help Mr. Mason prepare for the coming of a crowd. And, also to make ready for the care of the many horses which were to be fed and sheltered over night.

It was arranged that Uncle John, Aunt Kate, Edith, and Marion, together with all the boys excepting Landon, should return to our home, and thither went the majority of the colored people who belonged there, together with as many guests as they wanted to entertain. It required many vehicles to convey all who were going. Fairfax, Edith, Artie, David, and Charley went in one carriage and Uncle and Aunt Marion, our two little boys, Davie and Charlie, in another. Aunt Kate had Charlie on her lap and Uncle John had Davie on his, and they drove off with far more animation than might have been expected, for they had passed through a long and strenuous day.

Ellison and Delia, who had charge of Andrew, and also several of the smaller members of the chorus, including little Lucy, went in "the chariot" and when they and all had gone, we began the task of getting the Jubileers and the women who were going to Roseland as their caretakers, started on their way. Betty, one of our cooks, went in the first school omnibus with the little girls, while the boys rode in another in the care of Jasper, her husband.

It was a pleasant surprise to see Woodman Earle, with several young friends, arrive just then accompanied by two wagon loads of provisions. Hanging from the back of one of the wagons were numbers of coffee pots of such generous proportions as guaranteed an abundant supply of the beverage best liked with suppers. "There was coffee already ground, and biscuits, and tea cakes and sandwiches by the bushel," Woody said, all of which was intended for the camp meeting supper.

"We young men have been guests at Aunt Chloe's home too often to forget her party," said Landon's chum, Allen Prentiss, "and our families wanted to be counted in at her celebration. And, Miss Nellie," he said, "Mother put in a box of candy for your jubilee singers."

I thanked him in their name, and then said to him: "Tell your Mother, Allen, it is just like her to do this lovely deed, and some day we will invite her to come and let us give a concert in her honor."

" If you do, and will allow us to hear it, we each will bring the youngsters a big candy contribution," he laughingly responded.

Father sent their wagons on to Roseland, and he invited the young men to go with us. But they thought we had guests enough, and soon started for their homes. Woody alone remained, saying he would stay and help awhile. And after when his friends were gone he asked Father "if he might go with the family to Roseland."

"Yes, indeed, Woody, and glad are we to have you."

"Who will stay here on the grounds tonight?" he asked.

"Elder Graham and his watchmen, they are all trusty, and will guard the place carefully."

Mother came up just then and hearing that Woody would spend the night with us at Roseland, expressed such pleasure that his face was glowing with satisfaction as he thanked her.

Father repeated his assurance of welcome to Woody

by saying: "I am glad to have your aid, my boy, and you will find plenty of work before you. I wanted Fairfax to stay and help me, but he was more needed at home."

"Then I am very glad I came Mr. Selwyn, and I will go to work now, if you will direct me as to what is needed to be done first."

And later, when on our way to Roseland, Father told us that Woody and Landon had relieved him almost entirely, and he was enabled to get off all the earlier, for which he was very glad.

Bishop Dabney had charge of the colored people who were walking up the hill and Dr. Meredith drove with his old Friend, Mr. Lanier, who had gone to the Camp Meeting with him and who was now to spend the night with us. Aunt Chloe rode with us, and I noticed that she seemed to be either greatly fatigued, or depressed.

The Band had led the way to Roseland, and it was playing "Happy Day" on the lawn in front of the house when our landau was driven up to the front entrance.

Father had been dreading a late arrival for us, fearing we would find the place in semi-darkness. On Mother's account he wanted everything to look inviting, and he had tried to have it so. He need not have troubled himself, however for the scene presented to our view was one of great animation and brightness.

The big mansion, and all the houses near it, were aglow with light, and many people were moving about the grounds, going in and out the buildings, or sitting on the lawn.

Some one had taken the precaution to light the Tower Lantern and its large reflector sent a brilliant glow, making the grounds as bright as mid-day.

But there was another kind of light about us and there were the same electric vibrations in the air that we had recognized in the church. I spoke to Mother of this as soon as we alighted from the landau and she said yes, I was right,

and she thought their power here was even greater than it was in the church.

We were sitting on the veranda, Mother and I near together, and close by were Dr. Meredith, Mr. Lanier, Father, Woody, Landon, and Aunt Chloe.

Some one had just made the remark that the domestic machinery moved as though guided by the hands of magicians. System and good order were prevailing everywhere and so many were the caretakers and co-workers, that both Father and Mother were satisfied of the comfort and well being of every one. We all remarked upon the quiet and subdued manner of the people, and attributed it to the remarkable events of the day. They moved about as though under a spell, and, as if they did not desire to break the spell.

Mother questioning Landon, who had been out to see Mr. Mason and his helpers, learned that supper was being prepared and would be ready quickly in the servant's hall. Soon the Band announced, with a march, that it was ready and we were interested in watching the guests as they marched across the lawn and into the wing of the house where were the kitchens and the big dining room.

Father and the boys walked out on the ground, and Mother noticing that Aunt Chloe seemed to be very tired, told Doctor and Mr. Lanier we would go into the house with her, if they would excuse us.

Doctor said they would remain on the veranda until Father returned. He held open the door for us and once more we were in Grandmother's old home, our beloved Roseland.

(To be continued)

POPULAR THEOSOPHY

By Eduard Herrmann.

CHAPTER VI.

THE THEOSOPHICAL DOCTRINE OF DEVELOPMENT.

CONSIDERING that modern science has so far been unable to give an answer to the question of the origin of things, we may in our search for knowledge be permitted to inquire of the Secret Doctrine what ancient Indian wisdom has to say on this point.

H. P. Blavatsky, in her "Secret Doctrine," has given us a translation and explanation of certain stanzas of Dzyan, a very old manuscript, written in Senzar, the secret language of the priests; and when we learn that the sacred books of the Chaldeans, Indians and Egyptians, as well as the Kabbala and the Chinese Bibles, are based in the main upon the doctrines of this manuscript, we shall realize its importance in advance, and will be thankful that the treasures of knowledge which have been collected since time immemorial by the sages of the orient, have finally been rendered accessible to us, at least in part. It is not possible to give here more than a synopsis of the most important doctrines contained in the "Secret Doctrine," regarding the development of the universe, and in particular of the earth and of humanity. Whoever wishes to learn more about this subject must read that remarkable book himself, and above all—study it.

The Secret Doctrine, then, says first of all, that we cannot comprehend the first cause of things because it is absolute; but that we must conclude from the perfect order existing in the entire universe, as also from the capacity, inherent in the cosmic elements, for producing from within themselves regular and harmonious results, that there is an intelligence at work, influencing them either from within or from without. It will never be possible to explain the coming into existence of the universe without assuming this primal, original, intelligent motive force. Thus Newton appreciated the difference between the activity of the forces of nature and the intelligence which calls forth this activity. Hence if we wish to be intelligible, we must begin by assuming a first cause, which is of an intelligent and divine nature. This first cause is the soul, the spirit of the universe, which is intelligible to us only by comparison with the spirit inherent in ourserves. It is all in all, and creates out of itself all that was, is and shall be. Just as the spirit of man shapes and forms all possible things by means of his wishing and craving, so the world-spirit, the divine spirit, creates, by means of its eternal desiring, the universe. If we wish to understand the macrocosm, the world as a whole, we must above all things study the microcosm, that is, our own tiny but also creative being. In no other way can we arrive at a cognition of divinity. For this reason theosophy calls to us that we must seek and develop the divinity in ourselves, and thus become gods.

The primal divine cause which we termed the soul of the universe manifests itself, like the soul of man, at certain periods, that is, it creates itself as the world of phenomena, and then at other times disappears again within itself. These periods, are, according to the Buddhistic doctrine, the days and nights of Brahma; a phase which is not only poetic but appropriate, if we compare them with our days and nights. Our soul, too, lives on while we sleep, but it attains to full consciousness only during the day—that is, while we wake and act. Our conscious thought begins when we

awake, and only then are we able to subject to our will the forces of our soul, and by means of the will to call into being that which before existed in us only as thought. Just as we clarify, condense, embody by intense desire, and render tangible our often indefinite ideas through thought concentration, so the divinity creates out of itself, that is, from out of its very own creative will, the world, by forming, as soon as the period of manifestation or becoming visible commences, first the "prima materia" or primal substance. Substance, to be sure, but so fine and etherial as to be imperceptible to our limited senses. This primal substance is the moving force, the life-principle which penetrates all bodies in the universe; according to the Secret Doctrine, all natural forces recognized by science have their origin in this first emanation of the deity. This primal substance is, so to speak, a universal electric ocean; it is positive and negative, thus furnishing the fundamental condition of the dualism we find on all sides. The centripetal and centrifugal forces, the positive and negative poles, heat and cold, light and darkness, attraction and repulsion—all are effects of the prima materia. The latter is the connecting link between mind and matter, the mysterious, divine energy which science calls force. Through its agency become materialized the ideas of the deity (itself unrecognizable by us) so that we are able to recognize these as so called laws of nature and as light, heat, sound, attraction and repulsion, electricity, magnetism. The latter are by no means blind forces, but manifestations of a divine will attaining a definite end.

Herbert Spencer says: "It is clear that the simultaneously existing forces of attraction and repulsion which necessitate a rhythmic motion for the entire universe in all its changes, must at one time produce an immeasurable period during which attraction predominates, causing concentration, at another time dispersion, disintegration, through the predominance of repulsion."

This is exactly what our philosophy teaches, and what we call the days and nights of Brahma.

The awakening of life, the dawn of day, commences with a centripetal motion, symbolically called by the Hindoos "the Great Breath." The desire to manifest itself, inherent in the unknown deity, produces first motion and therewith heat. The resulting cosmic matter, gradually coming to a glow, becomes a fiery whirlwind, revolving about its own axis and forming spheres which move in opposite directions, finally approach each other, unite, and become comets. That elemental comet matter, however, is chemically and physically very different from what we now know it to consist of; for in approaching the earth it changes, becoming heterogeneous, whereas previously it was homogeneous. The Secret Doctrine says in this connection: "Every comet-embryo born in the immeasurable depths of space begins existence under the most inimical conditions. For an infinite period of time it has to struggle continually for a place, forever circling about denser and already fixed bodies which either attract or repel it. Many of them perish, assimilated by some sun. Those which move more slowly and in elliptical lines are doomed; while those moving in parabolic curves escape destruction, owing to their greater velocity. Not until they lose their speed, and hence their tails, do they become suns."

According to the Secret Doctrine, the seven large planets of our solar system are not offshoots of the sun; the sun merely severed itself earlier than the other planets from the revolving mass, and is hence their older sister—not their mother.

The sun is the heart of the whole solar system, the giver of life to all bodies belonging thereto. As it developed in space before the laws of attraction, relative to our solar system, were firmly established, it attracted at first all bodies coming within its reach, and, as it were, devoured them. Later, however, when the dispersed heavenly bodies had come to order, it derived its nourishment from the uni-

versal ether, as yet unknown to science. This is the vital electricity which circulates through the solar system as regularly as the blood through the human body; with the difference, however, that this circulation occupies a period of eleven years, instead of a few seconds. This assertion may not strike scholars as altogether improbable when they consider that astronomy has established a definite cycle of eleven years for the increase of sun spots. The moon is a dead planet; not an offspring of the earth, but rather its parent. The moon's influence on the earth is great, as may be observed from the tides, the growth of plants, the periodic occurrence of certain sicknesses, and other physiological phenomena. The ancients revered the moon as the mighty mother of all living things, for they believed that at the end of its cycle it transferred its entire energy to a new cosmic center which, in the course of development, became the earth. The Secret Doctrine agrees with this theory, and adds that we have received our human shape from the former inhabitants of the moon; though only in the shape of the astral body; for our human ancestors, as also the moon itself, were not as far advanced in their physical development as ourselves, and were formed more etherially. The earth furnishes us with the outer visible body which is built up around the astral body; but the astral body is the legacy of our lunar ancestors, and is the model of our physical body.

In the Secret Doctrine we find enumerated seven principal stages through which matter must pass in its development. The first is the original, homogeneous stage, which in the second becomes the fiery, gaseous condition known to science as cosmic matter. In the third stage matter becomes nebulous, coagulated, and in the fourth ethereal, atomic. Now commences the differentiation of the elements; matter which had hitherto been homogeneous begins to resolve itself into the various elements. These elements however, are not as yet those which we know, but only their germs. Matter now enters its fifth, or fiery stage of development. In the sixth, or vaporous, appear more

plainly our elements, earth, air, fire and water; and the seventh completes the cooled, dense sphere, the earth, which is dependent upon the sun for light and life. Thus in the course of countless eons the first efflux of the deity, the prima materia, is metamorphosed through the gaseous, nebulous, ethereal, fiery and vaporous conditions into our sphere, finally forming the stage upon which the great human drama is played. All things exist only for us. The universe with its mysteries and wonders, the countless heavenly bodies which we see above us on a clear night—all were created only to furnish the soul with experience and instruction.

But the soul is of divine origin, mind of that incomprehensible mind, in which the universe was first a thought, then a desire, and finally, through the divine will, became the visible, tangible world, exactly as our thoughts are transformed into things which the senses can perceive, through longing and willing, if these but be sufficiently intense. This creative power of ours, manifesting itself every second of our lives, is the clearest proof of the exalted origin of our true being; and whoso has cast a searching look into the depths of his own spiritual self will understand why the ancients advised: "Know Thyself."

(*To be continued*)

CHINESE THEOSOPHY: THE YI-KING

By C. H. A. Bjerregaard.

CHINA is more interesting for a study than many of the other Oriental countries, if we want to know about the people of prehistoric ages; and it is easier to learn about them in China because the traditions are not filled up by priestly legends and gods. The Yi-King is a book and a record of such qualities. I look upon that book as containing true Theosophy, or, good Chinese Nature-Mysticism.

But I will preface that which I shall say by this remark, that since the book deals with prehistoric notions and that which is often called supernatural, and since I wish to call attention to its treasures, I must not be expected to speak in the modern critical and arrogant language, which calls all ancient ideas superstitions. I wish to appeal to the reader's sympathetic interest and Inner Life. I will try to strike the heartstrings by spiritual terms and poetic notions.

I know it is risky to talk about people from prehistoric times, and a man is at once suspected, if he pretends to know how they thought and acted. Everything about the ancient people is nowadays called mythical, legendary and superstitious, and suspected as irrational. Be this as it may, let me explain my method and my claim to be able to say at least something about the ancient people. Here is my argument: A locomotive, for instance, is made according to the laws of cause and effect, and must, of course, be studied and judged

from that standpoint. That is logical. A tale, a myth, a legend, a superstition is made out of mindstuff, mental fibres, and according to the laws of life and mind, hence a tale, a myth, a legend, a superstition must be studied and judged from that standpoint. Now, inasmuch as the Yi-King is mythical, legendary, and inasmuch as I propose to treat the book sympathetically, I must analyze it and talk about it as a mind-fact and treat it as mindstuff, or hold my peace. If I should treat the book after scientific methods, there would be nothing to say but to declare that it was merely mythic and of no value.

The book is not, as is often said, the oldest Chinese book. The Shu and the Shi are older. Its text as we know it is not older than King Wan, who was born 1231 B. C., but its ideas and teachings are from Fuhsi, the first Chinese emperor, or from about the 34th century before Christ, and its ideas are still older, they are from the prehistoric ages, as you shall hear, and consequently much older than 3400 B. C.

The Yi-King stands at the head of the famous "Five Classics" of China. Not only was the book known to Confucius, but he praised it very highly, and he died lamenting that he had neglected to study this monument of antiquity more thoroughly. However, Confucius wrote various appendixes to the Yi; as many as ten are mentioned. The value of these appendixes may be inferred from the words of Confucius. This is what he wrote: "I love and revere the ancients, for their writings are so far-reaching and comprehensive that I am never weary of studying them. They afford, indeed, an inexhaustible mine of intellectual wealth; and so it is that when I write I do not seek to set forth or originate new ideas, but confine myself as much as possible to compiling and elaborating all that was taught by the holy ages of antiquity."

Fuhsi.

But little is known about Fuhsi. He is not the same as Fo-Fohi, the Chinese Budha. He is the culture-hero of China in the same way as Quetzalcoatl and Huayne Capal

were to the Americans, Hermes and Thoth to the Egyptians, Kadmus to the Greek and Tubal-Cain to the Hebrews. He is also called the First Emperor of China. Enough is said when he is characterized as the culture-hero, but emphasis must also be laid upon the traditions which say that the culture he introduced (now more than five thousand years ago) was the result of the spiritual culture and work attained in the previous prehistoric age, an age of high moral attainments and spiritual insight. And the ancient's records read so that we must infer that Fuhsi's own age was degenerate.

Fuhsi's own age was degenerate, in the sense that it had lost its spiritual patrimony and celestal simplicity, but it may also be called a progress upon the foregone age, when we judge it by the modern standards of evolution.

According to the genetic method of science today, the primitive and natural state of a people is called lower than the subsequent which attains what is called mastery of nature, or, which is the same, culture and civilization.

In the midst of and besides giving his people a new culture and civilization, Fuhsi also gave them for spiritual keeping the traditions of a happy and past age; and, in the Yi-King he "buried" elements of that theosophy which had been common property of the foregone age, and, at that time, not mysterious. Time and commentators have made the book mysterious. Its cosmogony has been made into demonology, its psychology degraded to soothsaying and fortune-telling, and its ethics overlaid with superstitions.

If we wish to recover that spiritual and celestial wisdom to which the Yi-King may be the door, we must acquire a lively realization of our own correspondential relationship to nature—something we ought to have anyway, whether we study the Yi-King or not! And besides that, we need a personal initiation by one or more who themselves are initiates, or bearers of the most ancient mysteries. If we want to learn to play music we employ a music teacher and not a blacksmith. If we want to study mysticism, we need a mystic and not a scientific sceptic.

Fuhsi as a culture-hero introduced marriage, doing away with the promiscuity of the sexes. He invented the calendar, stringed musical instruments, and the cooking of food. He invented nets for fishing and hunting, and taught the people to domesticate wild animals and tend cattle. Fuhsi started these things, and others, like Shen-Wung, who ruled China about 3,000 years before Christ, added to the culture thus introduced.

Fuhsi also introduced letter writing among the people, by means of the famous diagrams of which I shall speak presently. His grouping of diagrams also gave use to the dualistic system of Yang and Yin, of which I also shall speak.

The legend about Fuhsi is this. The Yi-King text, and thereby its teachings, was deduced from certain figures Fuhsi saw on the back of a "Dragon-Horse," which issued from the Ho, Hoangho, the Yellow River. That is the statement of the "Record of Rites." The arrangement of certain marks on that "Dragon-Horse" gave Fuhsi the idea of the trigrams he made. His first forms were given on a map of the Ho.

The Ho.

The ancient records read that "The Ho (that is the Yellow River) gave forth the map." That map was seen as late as the eleventh century before Christ. Since then it has been lost. The first reproduction known was that given to the public by the Sung Dynasty (A. D. 1101-1125). But on that map the scheme is given by black and white dots, and not by lines which is now the known form of Fuhsi's scheme. The odd numbers were light, indicating the Yang, or the masculine principle; the even were black, signifying the Yin or the feminine principle. Just why this change was made is not very clear.

Fuhsi should not be called superstitious in the modern sense of the word, nor should his discovery be laughed at. He should be judged in the light of the wisdom of his day. He was a Nature-mystic, and as such he took his learning

from Nature. He studied in the Open. It is so stated in the Yi-King (App. III, 2-11). "He studied the laws of all things under heaven; looking up he contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the patterns shown on the earth. He contemplated the ornamental appearance of birds and beasts and the different soils. Near at hand, in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the eight trigrams to show fully the attributes of the spirit-like and intelligent operations, working secretly, and to classify the qualities of the myriads of things." All this is clear enough. He was a Theosophist of the purest kind of his day. He was a Nature-mystic; he lived in direct communion with what is called "the Objective."

It does indeed seem odd, incomprehensible, to the modern sophisticated mind, that Fuhsi should find, as the "Record of Rites" expressly declares, the map of the Ho on the back of a "Dragon-Horse." However, whatever be the place of finding the map in question, similar significant configurations in Nature have been discovered by many poets and people of imagination. Configurations in Nature resembling the human body as a whole or in parts are common, and most occult lodges possess one or more of such figures as emblematic of some of their mystic teachings. We hear much of them in the ancient mysteries, and books on symbolism speak of them. I mean to say that without image-making, or the ability of the mind to focalize into an image, our various sensuous perceptions, we cannot form an understanding of our surroundings. All sciences, philosophy and art, even our daily life depend upon that ability.

Fuhsi reconstructed his perceptions into mental images. The images he left were symbols of his genius. Apropos! Who of the modern wiseacres do the same? Do they even know that it is impossible to transcend the limits of our earth-life without lifting ourselves on the wings of such mind-flights, and, that the eternal forms of truth are, at present, only available to us by means of the correspondences between intuitions and facts?

The true occultist, not the mere student of occultism, stands in immanence, that is to say, all things are really alive to him. He does not merely believe and theoretically hold that all things are alive and correspond, he has learned it from experience. No matter where he is, and, no matter what he does, he is and lives in the Presence of the All and its instability. As a result of this experience of Presence, he sees all things of mind and nature to correspond to each other, and, that they may be transformed, changed, or transmuted into each other.

How characteristic therefore that the Yi-King is in our occidental language called "the Book of Transformations," or "the Book of Changes," or "the Book of Transmutations," all of which terms clearly explain the book.

To speak correctly the diagrams were not an invention of Fuhsi's. He did not invent, he discovered them, he read them as a message from out the Immanent All.

The reading of Fuhsi brings the Yi-King into line with all those philosophies which teach that motion, change, is the creative force of existence, and also aligns it with all those religious systems which give supremacy to Spirit. Among the philosophies, I would parallel it to the system of Heraclitus, and among religious systems it ranks with those which acknowledge a personal element in the cosmic evolution.

The power of Yi or "motion" as manifested in the Yi-King is very well symbolized by the Ho. The Ho, the Hoangho, or the Yellow River, is known for its tendency to break through formidable barriers and to shift its channel from time to time, just as energy or Nature does.

The Yi-King which describes the uncontrollable energy of life is therefore rightly called the Book of Changes, the Book of Transformations or Transmutations. And it is said to be chameleonic. The book is described thus (App. III, Chap. VIII, 58):

"The Yi, its method (of teaching) is marked by frequent changing (of its lines). They change and move without

staying (in one place), flowing about into any one of the six places of the hexagram. They ascend and descend, ever inconstant. The strong and the weak lines change places, so that an invariable and compendious rule cannot be derived from them."

The symbol of a dragon, a chameleonic figure, is, as is well known, very common in Chinese symbolism. It signifies in general the mysterious origin of wisdom, and its numerous forms and varied manifestations. Hence learned men in China are called dragons.

The Yi-King not only speaks of the map of the Ho found on the back of a "Dragon-Horse," but says also in the same connection: "Lo gave forth the writing." This writing was as mysterious as the map of Ho. It was found on the back of a tortoise which emerged from the river Lo, when Yu (about 2,000 or more B. C.) was engaged in draining off the waters of a flood. The writing developed into "a treatise on physics, astrology, divination, morals, politics, and religion." In short, Yu, the emperor, discovered on the back of a tortoise a symbolical model for the government of his kingdom. Like Fuhsi, he, too, was a Nature-mystic and read the laws of mind in the configuration of Nature, and he reconstructed his perceptions by mind-stuff.

The tortoise is a common emblem of nature's generative powers. In India's teachings Vishnu's second avatar was in the form of a tortoise. What Yu studied was perhaps the configurations of lines made by the horny shields covering the tortoise's shell.

Kung Ngan-Kwoh, a descendant of Confucius (200 B. C.), tells us that Yu on the back of that tortoise, saw a system of numbers up to nine. And Tsai Yuen-Ting (about 1,200 A. D.) arranged the nine numbers thus:

4 9 2
3 5 7
8 7 6

Here is a light thrown upon the meaning and numbers

of the trigrams. They are arranged in a square. Four, the square, is the Chinese number of Man and is even. But above it is 5. When 4, the square, is Man and Man's form, then 5 is Man himself, the at-one-er, the hand, the work-master who moulds existence.

According to the Confucian commentary on the Yi-King, numbers have the following meaning: 1, 3, 5, 7, 9, stand for heaven, and 2, 4, 6, 8, 10 for earth. According to Confucius, 5 stands on the side of Yang and is masculine. In this there is a similarity to other ancient commentators and writings, all calling the masculine element, the uneven number, the generative one.

The pentad, 5, was by Diodorus called "the union of the four elements with ether," and 5 was commonly in antiquity called **cardiatis,** the hearty one, because it is the heart of the world; and, this again because it unites in friendship the even and the odd and represented by the square above.[1]

Applying this meaning to 5, it may be understood why we find that the Chinese place 5 in the middle of a square (4) and why they have five elements: Water, wood, fire, metal and earth. These are, of course, not our four elements, but mystic principles—the five windows of the soul. Emperor Yu, so the report goes, saw these five drawn in old Chinese characters upon the shell of a tortoise coming out of the river Lo.

The five elements, or principles, are characterized in the "Great Plan," one of "Cheu's documents," as follows: "The nature of water is to soak and descend; of fire, to blaze and ascend; of wood, to be crooked or straight; of metal, to yield and change; of earth, to receive seeds and yield harvest. That which soaks and descends becomes salty; that which blazes and ascends becomes bitter; that which is now crooked and straight becomes sour; that which yields and changes becomes acrid; and from seed-sowing and harvesting comes sweetness." This language sounds like the language of an alchemist, and the illusion almost changes into

[1]See my article on Number in the Metaphysical Magazine, June, 1896.

reality when the same document mentions "the five arrangers of time, the year, the moon, the sun, the planets, and the zodiacal divisions and calendar calculations.

If these five be objective or scientific alchemistry, then those other five are certainly subjective alchemistry or, ethically expressed, gravity, decorum, circumspection, discernment, and wisdom. "The Great Plan" also connects these two pentads, for it declares that gravity produces rain; decorum, sunshine; circumspection, cold; wisdom, wind; and discernment, heat.

All this is indeed perplexing to materialistic thought! You will at once notice that the elements are not described after the modern or scientific fashion in material characteristics, but in qualitative terms with a strong psychological bias. That method was also followed in the trigrams of Fuhsi and King Wan. To do so, is characteristic of the Chinese of antiquity. They aimed at the soul of things, not at their quantitative expression. Weight and measure is not of soul, nor found in the Yi-King nor in "The Great Plan" published in the Cheu's documents. And here is the **sine qua non** for an understanding of the Chinese or any other mystic mind. It expresses itself in quantitative terms, or seems very materialistic, but it always means something qualitative or spiritual. European and other students of the Chinese life and mind will not see this, hence, they characterize everything Chinese as materialistic and superstitious. Christian missionaries especially have been unfair and biased in their judgments.

The Yi.

The word Yi translated change, transmution or transformation, is a name for a system of theosophy, as well as the name for the book about the Yi. The following definition of the word applies to both the system and the book: **Yi** means "production and reproduction." So says the third Appendix (III, 1-29) to the book an Appendix perhaps written by Confucius. . The line reads: "Production and re-

production is that which is called (the process of) change (or life), or is the meaning of Yi."

With this definition in mind it is easy to understand this quotation. In the third Appendix (III. 1-20) to the Yi-King we read:

"The Yi is in accord with Heaven and Earth and therefore it pervades and is interwoven in the course of Heaven and Earth. Look upwards and it is observable in the heavenly phenomena; look downwards and it is recognizable in the earthly design. And it is for this reason that the Yi manifests the wherefore of darkness and brightness. As it traces things to their beginning and follows them to their end, it makes known the meaning of death and birth. Things are made of subtle substances, and changes occur on account of the wandering spirits. Therefore, the Yi knows the characters and conditions of the spiritual beings (of anima and animus)." The Yi further says (III., 1.22-23): "The Yi seems to be the Heaven and Earth themselves, and it therefore never deviates. Its wisdom penetrates the ten thousand beings. Its way delivers the world." There cannot now be any doubt about the meaning of Yi as the fundamental principle of the universe. It is both anima mundi and the animus of man.

Even if these definitions be those of Confucius, it cannot be maintained that he only read the Yi-King in that way. A study of the Yi-King, at this late day, will convince us that the Yi, or the Spirit of Nature and Mind, was familiar to the Chinese who represent the first historic people and who were the inheritors of the wisdom of the prehistoric age. The book still further defines the Yi power (Appendix III., 33-36): "Yes, wide is the Yi and great! If we speak of it in its farther reaching, no limit can be set to it; if we speak of it with reference to what is near at hand (its lessons are) still and correct; if we speak of it in connection with all between heaven and earth it embraces all.

"Is not the Yi a perfect book? It was by the Yi that the sages exalted their virtue and enlarged their sphere of occu-

pation. The sage Fuhsi was able to survey all the complex phenomena under the sky. He then considered in his mind how they could be figured and (by means of the diagrams) represented their material forms and their character."

The Yi divides man's natural goodness into four cardinal virtues; benevolence, righteousness, observance of ceremonies and rites, and knowledge. And these four correspond to the four principal qualities of heaven.

It is a doctrine of the Yi, that a man should raise his intellect to a par with the lucidity of the sun and the moon; and his firmness or constancy to a par with that of heaven, which never diverges from its course; and like the earth he must support and nourish all beings with blessings. Just as heaven and earth produce everything without partiality, so should the sage be impartial. By heaven is understood moral order and illuminating wisdom, and heaven communicates its will through natural phenomena. This is especially interesting and places the Yi-King definitely as Nature-Mysticism. It means the total absence of priestcraft as an intermediary and places the student and toiler on the Path directly in the Presence and under the sole power of his own conscience.[2]

The Diagrams of the Yi-King.

The diagrams were furnished by Fuhsi, the classical text by Wen Wang, and the Duke of Chan; and the notes by Confucius.

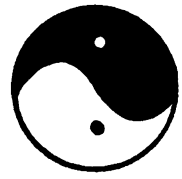
First, the diagrams. They are very simple. They consist of two lines: One whole ——, and one broken into two —— ——.

These two figures represent the two fundamental principles of the phenomenal world, called respectively Yang and Yin by the Chinese. They are the manifested form of Yi, the Unmanifested. I see in these two diagrams (—— and —— ——) the key to the method of the Yi-King. Mark, I say the method of the book or which is the same these two figures represent life as whole (——) and life as broken

[2]Heaven and Earth is commonly one conception.

(—— ——). Experience teaches us that Nature is built up by combinations of these two, or as Heraclitus has it of "ups" and "downs," or, as Hermetic philosophy has it, of "inner" and "outer,". Nature as a phenomenon is a manifestation of such opposites (N. B. of ever so many more and others) and we must work with these opposites in the beginning of all occult work. Later on all opposites vanish, of course.

The Chinese employ an interesting symbol by means of which to illustrate the "ups" and "downs," the "inner" and "outer." It is this:



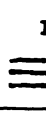
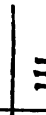
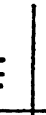
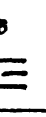
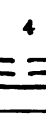
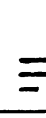
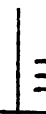
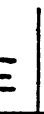
The symbol is simply a spiral as seen from above and laid out flat. As a spiral is turned, one part after another becomes visible or dark. Such is life, or the attitude of the two principles represented by a "whole" line and a "broken" line, or, the male and female principle. They are two, yet one.

Yang, or the male, for the time being, was originally represented by a small bright circle, ○, and Yin by a small dark circle, ● But when the two are combined the Chinese now use a full line, ——, for Yang and a broken line, —— ——, for Yin.

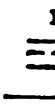
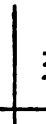
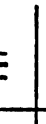
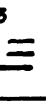
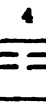
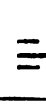
These symbols of Yang and Yin are called "elementary forms" and they can be combined, and are combined, in the famous "four figures," and then they look thus.

═══ called the great Yang; ═══ ═══ the small Yin;
═══ ═══ the small Yang; ═══ ═══ the great Yan.

The same pairs placed in combination with the two original form the eight trigrams called the Pah Kwa of Fuhsi and they look like this:

1	2	3	4	5	6	7	8
							
Khien	tui	li	han	sun	khan	ken	khwan
Heaven, the Sky	Water, collected as in a marsh or lake.	Fire, as in lightning; the sun.	Thunder.	wind; wood.	Water, as in rain, clouds, springs, streams and defiles. The Moon.	Hills or mountains.	The earth.
S	SE	E	NE	SW	W	NW	N
Untiring strength; power.	Pleasure; Complacent satisfaction	Brightness; elegance.	Moving, exciting power.	Flexibility; penetration.	Peril; difficulty.	Resting; the act of arresting.	Capaciousness; submission.

King Wan made another combination. His trigrams look like this:

1	2	3	4	5	6	7	8
							
li	sun	han	ken	khan	khien	tui	khwan
second daughter	Oldest daughter	Oldest son	Youngest son	Second son	Father	Youngest daughter	Mother
S	SE	E	NE	N	NW	W	SW

At present I cannot enter upon any details relating to King Wan and his treatment of the Yi-King, but must pass him by, dealing only with the original Yi-King and its theosophic value.

The eight trigrams are interesting. It seems to me easy to parallel the eight trigrams of Fuhsi to the Jewish Cabala. I have done it and by interchanging Fuhsi's interpretations and the divisions of the sacred tree of the Sephiroth. I have attained various results; for instance, I see the correspondence of the Yi-King's cosmic trigrams, to the Sephirotic powers and human physiological centers. Whoever has attained the occult power of either of these three has of course also power over the other two. He can operate on either plane and he understands the theological mystery of the Christian Trinity as well as any other trinity. As a mere curiosity it is interesting to observe how similar theosophic or Nature-Mysticism is in all ages and places.

Chen Tunsi's diagram of the eight combinations look to me very much like the Cabalistic Grand Man.

Chen Tunsi, or Chen the Sage, has been called the "prince of the empire of reason," which means that he was most methodical. His system and principle is called Tai Kih.

This Tai Kih evidently is the same as Tao of the Tao-Teh-King. However, the later philosophers of the Sung School called it Li, the principle of order in the universe, or sometimes, Tao, the deified course of Nature; or sometimes Ti, the Supreme Power or God; or sometimes Shan, the spiritual workings of God. Confucius brings all the conceptions into one called Heaven (Legge, App. III, notes to XI, 66-74).

The Tai Kih.

He begins with Kih, the original principle, the creative principle, which resembles the Ain Soph and Kether of the Sephiroth. From the "Great Beginning" issues Yang and Yin, naturally the Sephirotic Chochma and Binah, Wisdom

and Understanding. From this World of supernals issues in the Cabbalistic scheme, on one (the right) side Mercy (Chesed), and Victory (Netzach), and on the other (left) Serenity (Geburah), and Glory (Hod), and, they are united in Tiphereth, Beauty. In Chen Tuni's scheme they are called, the two to the right, Fire and Wood, and those to the left, Water and Metal, and these four are united in the middle or the fifth element, Earth. To align these four (five) with the Cabbalistic it is necessary to understand that the sign for five in Chen Tuni's system represents an ascending flame, not an inapt symbol for Mercy or Chesed. The symbol for Wood is a tree with its roots, a most suitable parallel to Victory (Netzach), which is easily seen to be raising its head like the tree raising its crown.

On the life side of the Sephirotic figure we have corresponding to Severity (Geburah), and Glory, (Hod), the symbols of Chen-Tuni's, Water and Metal. Of these, the Chinese character for Water is three ripples representing the third season, autumn, storm, or as the Cabbala has it, destruction . . It was by Geburah that Jerusalem was destroyed. It is by storm that summer comes to an end, and the rivers of China are then apt to overflow.

The Chinese character for metal is Kin, Gold, the shining element, easily seen as corresponding to the Cabbalistic Hod, Glory.

In the Sephiroth the four, Mercy, Victory, Severity and Glory are combined in Beauty, Tiphereth. In the scheme of Chen-Tuni's they are connected in what he calls Tu, Earth, which is the fifth element in the Chinese cosmogony, or, as I have explained the centrality of four, the square. The sign is made up of a horizontal line, which corresponds to the Sephirotic Yesod, Foundation, and of a straight line erected upon it. Thus the Chinese system and the Cabbalistic both run the two elements of the Cabbalah's the Middle Pillar into one.

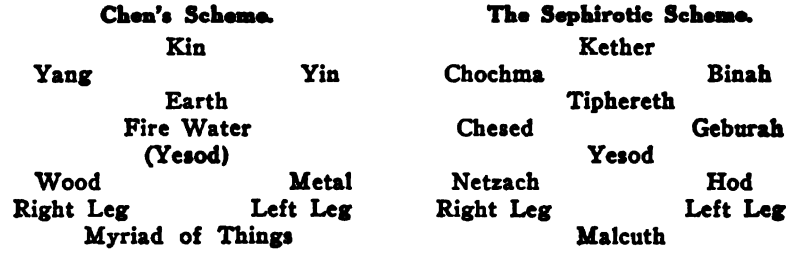
In Chen Tuni's system the two legs of the Grand Man are respectively male and female, or right and left. And the

Cabbalistic Malcuth is correctly symbolized by the Chinese signs for "Myriad of things" or the Universe.

Thus there is a striking parallelism between the Sephirotic tree and the Chinese monistic system as represented by Chen Tuni and the two mutually explain and complement each other.

The Chinese consider Chen-Tuni, or Chen the Sage, as he is commonly called, as the safest reproducer of their ancient philosophy and are fond of quoting the first sentence of one of his books, the Tung Shu, "Truthfulness is the holy man's tool."

His successor was Chu Hi. He, too, was monistic and elaborated his master's principle.



Yang and Yin.

The philosophy of the Yi-King may be called the philosophy of the Yang and Yin. It would seem that the philosophy of the Yi was dualistic, but that is not the case. The Yang and the Yin are differentiations of the fundamental Tai Kih, a term which means as you have heard, "the grand origin," "the abyssal beginning" or "grand extreme." To be sure, the word Tai Kih is not mentioned in the Yi, but is implied in its secret teachings, so said Confucius (Yi-King, App. III, 70-71). These are his words: "Therefore in (the system of) the Yi-King there is the grand extreme, Tai King, which produced the two elementary forms. These two elementary forms produced the four emblematic symbols, which again produced all the others."

The true Theosophy or Nature-Mysticism of the Yi-

King is entirely lost, if any hard and fast lines are drawn between Yang and Yin. The common mistake of defining "the natural" as fixed and unbending and the "spiritual" as arbitrary and indefinite, is also too common, when the question of Yang and Yin is asked and answered. When a human mind becomes scientific, it sets such distinctions between the two notions "natural" and "spiritual," that it becomes impossible for that mind to be just to the notion spiritual. That notion is then relegated to fairy romance and superstition, and, thereby the mind excludes itself from vast fields of knowledge and life. The two notions are separated by water-tight compartments and there is no chance that they ever will be joined.

Before science sprang into being no such distinctions were drawn. I will not dispute the value of rationality, nor the great boon it has brought to the modern world, but in the interest of the ancient wisdom, I demand that "spirituality" be accorded its rights and be maintained as an equality with rationality, and, that the two be considered two sides of the same life and truth. If we destroy or exclude either of them from our reasoning, we shall not be able to understand what the ancient philosophers, Oriental as well as Occidental, meant by what they called "Strife" and what they meant by "Strife is the father of all things." The Yi-King is not a book of "facts," so called. It is a book of **values.** Its language is not that of logic, but that of the Inner Life, or communion of all things with all things.

About the principles Yang and Yin, I want to emphasize that nobody can get any vigorous understanding of these two life principles if they adhere too closely to the common explanation of them, be they Chinese or Occidental. When it is explained that Yin is feminine, negative, feeble and submissive, the explanation or definition must not be understood to mean that such characteristics indicate something inferior to Yang, the masculine, positive, and domineering principle. It does not mean that.

The terms feminine, negative and submissive are mystic terms and simply hide the meaning that Yin is the original

abyss of all things, out of which Yang, the temporal power fetches the things of sense, time and space. Yang is active in that way, but not primordially.

Yin is the Great Mother, and may well be called feminine, for she (Nature) is both the cause and the process of the proceeding of all things, corporeal and incorporeal; an eternal Presence.[8] She may also be said to be negative, because she lets every child tinker upon her and every fool pass judgment on her. She is an "eternal living, becoming and moving," yet she proceeds no further."

Those who misinterpret Yin and call that principle dark and cruel do not understand the mystery of those two words if they are measured by human standards. The "darkness" of Yin means that human Kin cannot fathom the Great Mother's depth. She is too rich to be comprehended in a phrase and her transformations are too quick and numerous to be caught by an earthly ego or brain. They say she is cruel, but do not understand that she builds ever and destroys ever in order to spread out all life's possibilities.

The ancient Chinese, those spoken of in the Yi-King and the Tao-Teh-King, understood Yin correctly, and because the moderns do not, they understand so little of the Yi-King and the Tao-Teh-King. An understanding of Chinese Theosophy depends primarily upon an understanding of Yin, the Great Mother. And I think all theosophy depends upon it.

Yang and Yin must not be thought of as two absolutely distinct and different principles, because they are not. They transmute into each other, because their root and fundamental character is one and the same, with similarity to heat, light and motion in physics. They are in my symbolism like the two breasts of a woman, both expressing "the great mystery of the woman that there is in the heart of creation." They are best symbolized by the spiral already spoken of.

[8]See my "Great Mother," Page 20.

Yang and Yin.

In Jacob Böhme's phraseology they are the two manifestations of **centrum naturæ,** both life and death. They are the fire of creation; in one moment they produce; in the next they destroy, but they are always divine, supreme, and eternal in their inscrutable unity. Yin and Yang correspond respectively to Jacob Böhme's Salt and Mercury, and their relationship corresponds to his third Nature-form, Sulphur. Out of the interaction of the three comes what Böhme called the fourth Nature-form, Lightning, or Illumination with the power of at-one-ment, harmony. Yin and Yang in harmony is Yi, Tao or Great Nature, already defined.

The whole of the Yi-King is really a picturesque description, under sixty-four heads, of the various phases of the interaction of Böhme's four Nature-forms. Hence the book is naturally and correctly called "the Book of Changes," the "Book of Transformations," and the like.

Contrary to much current doctrine, but according to my notion, we must be active; we must, so to say, ally ourselves with one of the two, with Yin or Yang, in order to understand the other; in order to penetrate the maze of their manifestations, and arrive at that wisdom which is power and which lifts us into the central unity. The true occultist or real Nature-mystic knows this. But the people perish because they are cowards and ignorant.

I have alluded to Heraclitus and his teachings about Flux. Let me say, that the student of the Yi-King must learn to see that the Order which Heraclitus speaks of is a mathematical conception, and, since the Yi-King is cast in mathematical forms, the student ought to gather wisdom from a comparative study. It has seemed to me that the **Koinos logos** of Heraclitus is exactly the motive power of the Yi-King both as Fuhsi and King Wan arranges the trigrams.

With Heraclitus Strife is the method of evolution of the world, and so it is in the Yi-King. With him as in the Yi-King, Harmony arises from the Strife of Opposites.

Similar parallels are easily found by the student who has mastered the Cabalah. I say mastered, because no easy road leads to power. The study which is needed is not mere intellectual application, it is one of life, that is to say, one of hearty devotion. It is with an understanding of the heart, not one of the brain, that the Chinese mysteries and theosophy are to be approached. It is only in singular purity that power can be attained.

The Chinese Yang and Yin are not linga and yoni. In that China which produced the thoughts of the Yi-King, there were no amorous gods, no deification of vice, as in India; nor did the people offer human sacrifices. China had neither a dominant priesthood nor a hereditary privileged nobility. The ancient people according to the Tao-Teh-King had "mystic communication with the abyss." Their laboratories did not rest on "the ground they trod upon." They were so simple that their state can only be described as it also is in the Tao-Teh-King, "we are as we are."[4]

Such a statement, "we are as we are," is so simple that our modern logic and language is unable to define it. The moderns are too reflective to realize a state of immediateness. In states of consummate naturalness, the ancient Chinese lived the life of the seasons, and profoundly introspective as they were, they started their year and their thoughts at the winter solstice. The reason for this, I dare say, the moderns would not recognize, though the year in the Occident begins somewhat near that event.

Look now at the arrangement of the eight figures of the Trigrams and it will be seen how Fuhsi arranges them according to Yin and Yang principles. He arranges as Yin, or "female," "dark," the following: Sun, Kahn, Kan, Khwan, in other words the last four, or, the trigrams described not scientifically, but according to their qualities as Wind, Wood, Water (moon), Mountains, the Earth, and, we can easily see the rationale of the classification, because the Wind may well be called "flexible" or variable; and Water certainly holds many perils for man and living things; and

[4] See "The Inner Life and Tao-Teh-King."

the Mountains being described by the Sage as "resting" is surely passive; and finally, the Earth is said to be "capacious and submissive" and nobody will deny it; the earth is the most passive element of all and the most patient to bear burdens.

As Yang, or as masculine, positive and active, Fuhsi classifies Han, Li, Tui, and Khien, in other words the first four of the trigrams described, not scientifically, but according to their qualities as Thunder, Fire (Sun), Sea (or large bodies of water), and the Sky, because Thunder may well symbolize an exciting, moving Power, being, as it is, an expression of electricity. And Fire (the sun), certainly is bright. As for the Sea (or large bodies of water) it moves in perfect self-satisfaction and evidently finds pleasure in playing with the winds. And, finally, the sky (or the Heavens) is so deep and so impressive that no one would think of trying strength with it.

Surely, Fuhsi had the theosophic insight. He was a Nature-Mystic.

THE RITUAL OF MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XV.

THE SABBATH OF THE SORCERERS

THE assemblies were ordinarily held between the days of Mercury and Jupiter, or between those of Venus and Saturn. People occupied themselves there with the rites of initiation, they exchanged mysterious signs, they sang symbolic hymns, they joined together in banquets and successively formed the magic chain by the table and the dance, they then separated after having renewed the oaths at the hands of the chiefs and received their instructions. The candidate for the Sabbath was to be led or rather brought to the assembly with his eyes covered with the magic mantle within which he was entirely enveloped. They obliged him to pass through great fires and made frightful noises around him. When they uncovered his face he saw himself surrounded by infernal monsters and in presence of a colossal and monstrous he-goat, whom they required him to worship. All these ceremonies were trials of his force of character, and of his confidence in his initiators. The last test was especially decisive because it presented in the first place to the mind of the candidate something humiliating and ridiculous. It referred to kissing respectfully the posterior of the he-goat, and the order to do it was given unrelentlessly to the neophyte. If he refused they reveiled his head and transported him afar from the assembly with such rapidity that he believed that he had had the clouds for a car-

riage. If he acquiesced they turned the symbolic idol around, and there he found, not a repulsive and obscene object, but the young and lovely countenance of a priestess of Isis or of Maia, who gave him a maternal kiss. He was then admitted to the banquet.

As for the orgies which in several assemblies of this kind followed the banquet, it is necessary to be cautious about believing that they were generally admitted into these secret love-feasts; but we know that several Gnostic sects practiced them in their conventicles from the first centuries of Christianity.[10] That the flesh may have had its protestants in the ages of asceticism and of repression of the delights of sense is what should be, and there is nothing about it to astonish us; but it is unnecessary to accuse high-magism of disorders which it has never authorized. Isis is chaste in her widowhood. The Panthean Diana is a virgin. Hermanubis, having both sexes, can gratify no one. The Hermetic Hermaphrodite is chaste. Apollonious of Tyana never abandoned himself to the seductions of pleasure. The Emperor Julian was severely chaste. Plotinus of Alexandria was rigorous in his manners as an ascetic. Paracelsus was so much a stranger to foolish love-affairs, that his sex was doubted. Raymond Lullé was only initiated into the last secrets of science after a despairing love-suit which made him chaste forever.

It is also a tradition of high magic that the pentacles and talismans lose all their virtue when the one who carries them enters a house of prostitution or commits an adultery. Hence the Sabbath of the orgies ought not to be considered as that of true adepts.

As for the name of the Sabbath itself, individuals have wished to derive it from the name of Sabasius. Some imagined other etymologies. The simplest we think is that

[10]Epiphanius, an apostate from the Markosians, whom he betrayed as an informer, is the authority for this scandal. It is very doubtful, however, for the Gnostics of those centuries outnumbered the other Christian sects, or at least were wealthier and more highly educated.

which makes the word come from the Jewish-Sabbath,[11] since it is certain that, the Jews being more faithful, depositories of the secrets of the Kabala were, almost always, the Grand Masters of Magic in the Middle Ages.

The Sabbath was, accordingly, the Sunday of the Kabalists, the day of their religious festival, or rather the night of their regular assembly. This feast environed with mysteries, had for its safeguard the very fear of the vulgar and escaped persecution through terror.

As for the diabolic Sabbath of the Necromancers, it was a counterfeit of those of the Magi, and was an assemblage of evil-doers, who took advantage of idiots and fools. They practiced abominable rites there, and composed horrible mixtures. The male and female sorcerers acted as police there, and directed each other mutually how to sustain their reputation as to prophecy and divination; for soothsayers were then generally consulted and made a lucrative business of it, exercising a real power.

Besides, these assemblages of male and female sorcerers had not, and could not have regular rites. Everything there depended upon the caprices of the chiefs and the mad whims of the assemblage. What those who were present related serves as a type for all the nightmares of dreamers, and is a mixture of impossible realities and demoniac dreams; whence have issued the disgusting and foolish stories of the Sabbath, which figure in the law-proceedings of magic, and in the books of the Sprangers, Delancres, Delrio and Bodin.

[11]The Assyrians and Akkadians before them observed the Seventh day as a religious period and ceased from labor. It was sacred to the Ancient days, the Akkadian Saturn, who presiding over the Seventh planet, was supreme over all the Outer Universe. The various naga and serpent-worshipping tribes in Upper Asia seem likewise to have celebrated their holy rites on the Seventh Day. Yet Hyde Clark traces a unity in the names of Siva, Saba, Sabasios, which might also include the word Sabbath.—A. W.

To be continued.

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GHOSTS THAT NEVER WERE MEN

OBSESSION BY NATURE GHOSTS

NATURE ghosts may obsess not only human beings, but animals, and even machines, trees, and certain places, as pools, lakes, stones, mountains. The obsession consists in hovering over or entering into the body or object obsessed. This article touches upon nothing more than the obsession and subsequent possession of human bodies by nature ghosts and upon the obsession of objects, in so far as it affects humans coming into contact with them. Obsessions vary with different kinds of ghosts, and the circumstances and manner under which, and the persons of whose body obsession is effected.

Obsession of a human is different from a multiple personality, as it is called by some, though among the ghosts of living and ghosts of dead men, which share in the possession of a human body not their own, may occasionally be found, in combination with other factors, an elemental which also obsesses the body at times, and so appears to be one of the personalities.

The nature ghosts which obsess are either harmless creatures seeking only some sensation to have a little fun, or they are maleficent, evil in purpose. There may be occasionally an obsession by nature ghosts, to give a warning or a prophecy. These they give for the purpose of sensing men. It is done principally among people who are nature-worshippers. There the ghosts communicate in this way in return for the worship paid them.

Obsession comes about naturally or by solicitation. Obsession of humans comes naturally, because of their psychic organization, because of some peculiar position of the body, as in the case of nightmares, because of psychic derangement brought on by disease, or because of certain psychic states resulting from swinging and dancing movements and from the abandonment to passions.

Often children are obsessed for a while, because of their natural temperament, and then the elemental obsessing plays with the human elemental of the child. The two elementals merely play together in a harmless way. To such children may be shown by their elemental playmates even some of the mysteries of nature. These elementals are of the fire, air, water or earth. Which kind is attracted to the child depends upon the dominating element in the make-up of the human elemental of the child. A child being obsessed by a fire elemental would be protected by it against injury from fire; and it might even be carried into a fire by a fire ghost and suffer no harm. If the child is obsessed by an air ghost it is sometimes carried into the air, for great distances, it may be. A water ghost may take the child to the bottom of a lake, or an earth ghost may carry it into the interior of the earth, where the child may meet fairies. Subsequently, it may speak of these strange and beautiful beings and things it had seen. Today, if children should speak of these things they would not be believed. Formerly they were carefully observed and often held apart by priests, to become sybils or priests themselves. A child may not show any psychic tendencies and yet later, with maturity, the senses may open and obsession may come, or childhood and

maturity may pass and there may be no obsession until advancing age. Whatever obsession takes place will depend on the psychic organization. Idiots are almost constantly obsessed by various nature ghosts. The mind is absent in the idiot. His human elemental attracts them and they cause it to do and suffer all manner of things, in order that they may have sensation, which is always fun to them no matter how painful or depressing the experience may be to the idiot.

A peculiar and short obsession may be the obsession of a sleeper, induced by his peculiar position in sleep. Some such obsessions are called nightmares. However, not all nightmares are caused by nature ghosts approaching by reason of the position of the dreamer. The sleeper in some positions interferes with the natural tendency of his human elemental to adjust the body into a position where all currents flow naturally. If now the body is placed in a position where the nerve currents are impeded or cut off, then the human elemental is powerless to adjust the body, and a ghost of maleficent nature, enjoying the sensation which oppression of the sleeper gives to it, may contact the body and terrorize the sleeper. As soon as the sleeper awakes and his position is changed, the breathing is regulated, and the nerve currents adjusted; so the ghost loses its hold and there is an end to the nightmare. Indigestible food taken before retiring interferes with the functions of the organs and the nerve currents, and so brings on states where circulation is interfered with and nightmares may worry.

Obsession may be brought about by various kinds of diseases, which either exhaust the body or unbalance or dislodge the mind. Diseases accompanied by convulsions offer a favorable opportunity to nature ghosts for temporary obsession. The ghosts enjoy the sensation, and pain is as readily enjoyed by them as pleasure.

Where epilepsy dates from infancy and originates in obsession by a nature ghost, not by any other kind of ghost, it means that through some prenatal condition the nature ghost has made contact with the human elemental of the

epileptic. In such a case the epilepsy has no physical cause, but is due to the seizure at certain times of the body of the patient, by the ghost. The cure for such epilepsy is exorcism, by which the connection between the nature ghost is severed and the ghost dissipated.

Women during child-bearing are liable to be obsessed by nature ghosts, if it is the destiny of the child to have certain tendencies which are impressed upon it by the elemental.

Taking of drugs sometimes opens the door to nature ghosts, which come to obsess the victim. Sometimes they play a part in the experiences which the victim likes. Especially do narcotics like morphine, opium, bhang, prepare the way.

Cases of obsession are quite frequent among truly celibate priests and celibate nuns. To these obsessions some of their wonder-workings are due. Often they are attributed to a divine influx, and at other times treated as sorcery or insanity. The condition which makes the obsession by a nature ghost possible, is brought about either by the restraint of the sex desire without the ability to keep the thought of sex from the mind (as referred to in the article on Dreams. The Word, Vol. 24, No. 2), or it is brought about by an actual purity of life, which makes these people live in the simplicity of little children, yet having religious thoughts and aspirations. When that is the case, then a better order of nature ghosts seek association with those celibate nuns and priests. (See The Word, Vol. 21, pages 65, 135).

Dancing and swaying may also produce obsession. More will be said of this below.

Further, giving way to any violent passion, such as anger, jealousy, fear, may cause a temporary obsession. In fact, the states themselves are obsessions.

These conditions brought about by the natural psychic organization, peculiar physical attitude which interferes with nerve currents, diseases, imperfect celibacy, dancing move-

ments and passionate states, are some of the occasions when obsession may take place naturally without special invitation.

On the other hand, there are cases where obsession by nature ghosts is solicited. This occurs mostly in cases of nature worship. Where such favorable conditions are intentionally produced obsession is considered desirable, by the worshippers at least, and a mark of distinction. Religious ceremonies are performed which result in states of obsession. Such ceremonies are largely prayer, chants and dances, which may be accompanied by sacrifices in connection with the four elements. The prayers are a beseeching of the ghosts to grant the requests of the praying devotees. Chants are used to put the worshippers into immediate relation with the ghosts. Dances, mystic or planetary, make the atmosphere and open the door to the entrance and obsession by the ghosts. The movements of the dancers are symbolical of the fire, air, water, earth, and planetary currents. The measures of the swaying bodies and rapid whirls, the steps and positions of the dancers taken in relation to each other, and the emanations from the dancers, put them in phase with the ghosts. The ghosts then become the real dancers, taking up and obsessing the bodies of the men and women worshippers.

Human beings are not the only entities which nature ghosts obsess. Animals are sometimes obsessed by them, when the animals are under strain and driven on by fear, the love of the chase, or any desire that stirs them. Then the elementals get sensation from the excited animals.

Nature ghosts may obsess trees. Every tree and plant is an entity ensouled by an elemental. Beside the tree entity, another nature ghost may obsess the organization of the tree. Then persons may be affected by the ghost. The effect on them will be that good or bad fortune follows them whenever they go near that tree.

Stones and rocks may be obsessed by nature ghosts. These cases are to be distinguished from manifestations of

elementals, great or small, in connection with rites of nature worship tendered to them by devotees. That has been treated above. (The Word, Vol. 21, p. 324). However, the obsessing elementals may cause a cure, bestow benefits, or afflict with illness, or bring bad fortune, to some who are around and within the influences of the stone. Such stones are not only boulders and pillars in the open, in their natural positions, or especially arranged and placed, but they may be stones small enough to be carried in the hand. Jewels may be thus obsessed. Such obsessions are different from the conditions carried by talismans or amulets to which elementals are sealed. (See The Word, Vol. 23, pp. 1-4).

Pools, lakes, glades, caves, grottoes, and similar localities may be obsessed by elementals. A particular current of life, corresponding to the nature of the ghosts attracted, issues from the particular place. This current draws the ghost or set of ghosts on. They are different from the nature ghosts which make up the particular objects and features of this locality. Often such ghosts appear to persons in the neighborhood and do wonders or help or cure. Fairy tales, religious worship, pilgrimages, and also advantages to ecclesiastics, may come from such obsession by a nature ghost. The thing is seldom called by its true name, but is glorified and surrounded by a halo of sanctity. It is a form of nature worship, though not under that name.

Pieces of furniture may be likewise obsessed by elementals. Then people using such furniture may witness peculiar phenomena according to the nature of the elemental obsessing. Dancing tables, moving chairs, swinging and levitated pictures, chests and writing desks, may be the result of such obsession. A chair or any of these pieces may take on a strange form, or a face may look out from them, and disappear again. Fright, nervousness, amusement in the beholder, is a sufficient reward for the play of the ghost.

Strange events experienced in connection with machinery, are sometimes due to obsession of the machine by a nature ghost. Engines, boilers, pumps, motors, may be used by an elemental to experience sensation. When these

machines are so obsessed they may run with ease and little effort or they may refuse to move or do their work, or may cause trouble and disaster. Whatever the result, it is caused by an elemental for the sake of getting sensation from the humans who are pleased or annoyed, or even injured by the machine. Especially the sensations following disaster, as annoyance, expectancy, fright, pain, give the elemental the desired sensation. The builder of the machine or the one who handles it makes it possible, through his own human elemental, for such an obsessing ghost to get into magnetic touch with the machine and take part in the working.

Few things are exempt from possibility of obsession by elementals. The bodies and organization of humans offer the greatest attraction to the lower classes of elementals. The higher ones will not associate with man at present. (See The Word, Vol. 21, p. 135). But when the bodies of humans are not open to them, they partake of human sensations, through obsessing other bodies like those of various animals and even objects like trees, and rocks, and waters, and furniture and machinery.

The elementals obsessing want to do neither good nor evil, neither the useful nor the injurious. All the ghosts want is to get sensation, and preferably through humans. If a definite purpose is shown through many phases of obsession, then an intelligence directs the elemental.

Such is obsession by elementals and the kind of nature ghosts which obsess, the things which may be obsessed by them, and how such obsession comes about. It remains to consider what may be done by humans under obsession by nature ghosts.

The outward condition of obsessed persons may vary from normal to trance states and paroxysmal seizures. The obsessed may be levitated into the air and be luminous, may walk on water, or over live coal beds, or through flames, all without being harmed. They are usually unconscious during these experiences, and, whether conscious or not, have no control over their conditions and actions.

Persons obsessed may cure disease, prophesy, or be in temporary frenzy, as during nature mystery plays and other acts of nature worship.

The persons who fall into a prophetic state, give over their senses to the obsessing ghosts to be used by them. Then, depending on the nature of the ghost, the persons will tell of mundane affairs, the advent of good or bad business, storms, crops, voyages, impending disasters, love, marriages, hates, fights.

The sybils of former days, were usually obsessed by nature ghosts; then the prophecies of sybils were utterances of nature ghosts and often attended by good results, as long as the people worshipped with sincere devotion. There is a difference between a sybil and a medium, a medium being a psychic person whose body is open to anything that may seek entrance, whether it be a nature ghost or a physical ghost of a living or dead person, or a desire ghost of a living or a dead one. A medium is unprotected except in so far the medium's own nature wards off that which is not of its kind.

A sybil, on the other hand, was a person who was as well naturally endowed, as by a long course of preparation fitted to come into contact with nature ghosts. Sybils had to be uncontaminated by sexual associations. When the sybil was ready she was dedicated to the service of an elemental ruler, who at times permitted her to be obsessed by a ghost of his element. She was held apart, sacred to that work.

In our day though there is no longer any such system in use, there are people who when obsessed, prophesy. These prophecies are right and are wrong, and the trouble is that none know in advance when they are right and when false.

Persons when obsessed are sometimes themselves cured of diseases. Sometimes they are the mouthpiece of a nature ghost which advises through them the cure of another person. The ghost finds enjoyment in the restoration and soundness of the system to which it is related, and it confers a benefit for its own enjoyment. Where the ghost advises the curing of persons other than the one it obsesses, that is done

to confer a benefit on the disordered elemental of the system in the person. It will be remembered (see The Word, Vol. 21, pp. 258-60), that certain systems in the human body are elementals; the generative system a fire elemental, the respiratory system an air elemental, the circulatory system a water elemental and the digestive system an earth elemental. The sympathetic nervous system which controls all involuntary movements is controlled by nature ghosts of all the four classes, Whereas, on the other hand, the central nervous system is that which is used by the mind. A particular obsessing ghost can cure only the particular system and organs belonging to that system, which is of the ghost's own class of fire, air, water or earth.

Obsession of groups of persons or of whole communities are not uncommon. They take place under certain forms of nature worship, as where nature mystery plays are performed and the group of performers and the audience become affected by a sacred frenzy. Libations may be poured or sacrifices presented of nature's products, gifts of fruits and flowers and grains and oil may be made. These offerings to the ghosts of the elements invite them to take possession of the worshippers. When the contact is made and possession taken, the worshippers go through motions which represent the various mysteries of the workings of nature.

However, where the libations and burnt offerings are of blood or of the bodies of animals or humans, a diabolical worship is practiced, and that draws on maleficent obsession, which deteriorates and finally destroys the race where the rites are practiced.

Cases where the actions of obsessed persons are indifferent or even benefit them and others, are rare, very rare, in proportion to the number of obsessions which occur in the world. The great majority of obsessions are cases where obsession results only in evil. The obsessed are said to be bewitched. They indulge in all manner of lying, stealing and mischief. They use foul language. Their behavior is irrational, yet combined with shrewdness. They are licentious and practice vices. Their acts are destructive.

These obsessions are sporadic, periodic, or permanent. The ghosts may seize upon their prey and obsess them for short periods, throw them into fits, twist them into abnormal shapes, and cause their eyes to bulge, and foam to issue from their mouth. Often they cause the victims to bite their tongue, tear their flesh, pull out their hair, and sometimes cut or maim their body. Often cuts or bruises so inflicted are healed at once by the ghost, and leave little or no trace. If the ghost is interfered with by the obsessed the gashes may not be healed and the victim remain maimed. Many cases of so-called insanity are not genuine insanity, but cases of obsession, where the mind is ousted.

In cases of malignant obsession, the cure is to drive the obsessing ghost out and away. In cases of lighter obsession victims can in their lucid moments do this themselves by a firm resolve to resist and imperiously command the ghost to depart. In serious cases of long continued obsession the victim cannot cure himself. It is then necessary that the ghost be exorcised by another person. The exorciser must have knowledge and the right to command the ghost to depart. In every case, however, where there is to be no return of the ghost to the obsessed, the person who was obsessed must set his own mind firmly against any communication with the ghost.

(*To be continued.*)

THE GODS WE WORSHIP

By Helen Stone Tuzo

IT is usually asserted that the culmination of ages of religious evolution is attained in monotheism; but as a matter of fact, the religion of modern civilization appears on consideration to be a form of henothism—we may worship one god, but we undoubtedly serve a bewildering variety and number. It is no longer the fashion to give individual names to those we serve; we should indignantly repudiate the charge, were we told that we are devotees of Pluto, Venus, Apollo, Mars, or even the "father of gods and men," Jupiter himself. But the holocausts of victims in improperly built factories, the miners buried by hundreds in chambers of rock whose walls have been greedily hollowed too thin for safety, child laborers whose lives are warped and stunted before they are well begun, at whose altars are these sacrifices but on Pluto's, the god of wealth? Every woman who uses her womanhood to obtain personal advantages, who vulgarly decorates and exploits her body at the expense of modesty and dignity, is no more than a soiled dove of Venus. The frenzied pursuit of pleasure, even of an intellectual type, as in music or in art, the boastings and brutalities of a perverted patriotism, the unscrupulous use of power in any form, what are they but the wholehearted service of Apollo, Mars, and Jupiter, But he whose servitors number more than those of all the others put together, the great lord of modern "civilized" man, whose cohorts proclaim their allegiance in vain-glorious terms on

every side, who is he? The ancients had no name for him, since with them religion consisted of both worship and service, but we moderns, having divorced these, proudly declare ourselves devoted to the cult of the Personal Ego. Self-development, self-expression, self-exploitation, of every kind, is the proclaimed ambition of countless thousands. It is also the state religion, actual if not nominal, of nation after nation.

Yet all of these, if asked, would deny emphatically and really without hypocrisy that this could justly be called their worship. They would claim to worship the One God who must be worshipped in spirit and in truth; and so far as their powers of definition go, they do so worship. For to them the verb "to worship" means simply and solely and without connotation, "to render homage." Both inwardly and outwardly, they do that and nothing more, quite unaware of any further obligation. In fact, to many the attempt to "bring religion into daily life" seems an impropriety, nay, even an irreverence! The ready response of the theatre-going public to an appeal to the moral sentiment, which is laughed at as an evidence of insincerity, is due to this absolute mental separation of worship and service. There is an appreciation of moral values, but there is not any realizing sense of obligation connected with them.

We admit freely and with warm approval that the principles of Christianity, for instance, are counsels of perfection, and feel a glow of emotion when noble ideals are held up for admiration. The brotherhood of man, the supremacy of truth, the beauty of absolute integrity—we see that these are desirable, but we do not desire them because we think they are not practical. We serve that which will repay our service; we read "Give, and it shall be given unto you," and unselfishness seems to us almost synonymous with inefficiency, the unpardonable sin of today. We devote our entire lives and energies to the service of the Personal Ego, because we feel that it is that which rewards us most richly, and we have no conception whatever of the transitory and useless nature of these rewards. They are the fairy gold

of legend, and when we awaken in the morning we shall find them to be only dead leaves. The reason for these false valuations is that we are so much at the mercy of our image-making faculty, and especially of our expression of it in words. Call a certain variety of psychical healing "magic," and it is not only despised but jeered at; whereas, if you give it the high-sounding name of "Christian Science," its temples are thronged with devotees. Tell the mass of the people that a railroad system is "an octopus" and they will clamor for destructive legislation; call it "an artery of commerce" and they will demand, just as loudly, to have laws passed most unjustly favoring the roads. "The flowing bowl—"rosy wine"—is decidedly more tempting than "poisonous alcohol." "Paternalism" has a kind and comforting sound which "despotism" entirely lacks. The accurate epithet, that condensation of description, is hard to find because our mental images, though vivid, are not distinct; and discrimination is one of the rarest of accomplishments. If we called these gods of our idolatry by their real names, who would admit serving them? Greed, lust, cruelty, arrogance, these are indeed ugly fetishes and powerless to bestow any real benefits upon those who bring them sacrifice.

One of the most valuable contributions of Theosophy to modern thought is its strenuous insistence upon the distinction between what is real—or enduring—and that which is illusory in so far as it is transitory and imperfect. It points out to us the absurdity of wasting the energies of our souls upon these ephemeral gains, as though we sought to hoard soap-bubbles, and explains just what we are able to take with us when we return to our abiding place in the bosom of the All. Of course, all religions, and most philosophies have dwelt upon the "vanity" or emptiness of riches, but Theosophy makes clear why personal possession, mental, moral or material is clogging and constricting and points out with accuracy the nature of these gods we serve.

And yet there is another aspect to all this. What is it that we blindly feel is desirable in beauty, wealth, power? Is it not that Ray which by involution has enveloped itself

in veil after veil, which it is our duty and privilege to evolve, or unfold from about its brightness? The unmanifested God is for us in our physical bodies, nearer and more attainable than the transcendent, and while the attributes are not divinity, they are divine. There is an old Persian tale, or fable, of some blind men who found something in the road, as they groped along, each touching a different part. "It is a stone," said he who had stumbled over a foot. "No, it is a palm tree," answered another, who grasped a leg. "You are both wrong, it is a piece of ravelled rope," declared the third, whose hand had fallen upon the tail. But it was a camel all the time.

"What is the God whom you worship?"

"Power, the greatest creative energy which brings into being the whole vast universe," is one answer. "Beauty, which shines from every object, without and within," says another. "Harmony, by which all is brought into relation and made to co-operate," answers a third. "Justice," "Truth," "Love," reply others, each confident that he has described God. Yes, he is all these, yet each is only a single manifestation of Him. "When the half gods go, the gods arrive," and when we perceive that not only our half gods, but our very gods themselves, are merely partial and as such, impermanent, we begin to worship in reality. We must not attempt to divide the twin activities of the soul, worship and service, real worship, the opening of every wisdom of our spirit to receive the light in which we live and move and have our being, inevitably creates true service, the shining forth of that light, freely and without thought of reward or return. When we have attained to this, we have reached the only true monotheism.

KARMA

By Aquila Kempster.

A NUMBER of years ago a professor of English literature of Columbia University reviewed at length, in a special article, a new book, a novel. In his review he demonstrated cleverly certain technical rules which had been followed in the book in order to produce certain psychological effects. The book being a first literary effort of my own, I naturally read this review with much interest; the more so as I was quite unconscious of having followed any rules whatever to produce said effect. In fact, I was chagrined to realize that I had not even suspected that such rules existed. However, once I was fairly confronted with them, I recognized that they not only existed, but that I must have unconsciously followed them. All very well! Only, when I came to write my second book, I found myself so anxious to observe all the rules of the game consciously, that I was not able to play the game itself with any vim at all. That is, all my spontaniety that made writing a pleasure to me, was gone, and the thing had become an arduous task. Fear of the law had entered into me. It was in a microscopic sense just what happened to Adam and Eve in Eden. When they became conscious of their power to break the law, they became also afraid and hid.

Now, when I was invited to write on the subject of Karma, I immediately began to doubt if I could sufficiently trust to my own inner source of knowing how to write ac-

ceptably on such a very involved subject. I finally decided that I would not trust this inner feeling on which I mostly depend; so I borrowed some books on the subject, read them, and, as experience might have taught me, found so much food for new thought, so many hitherto unconsidered angles and other men's points of view and opinions, that I realized, on coming to construct my own paper, that instead of being helped in the work, I was going to be most unpleasantly handicapped by what I had been reading. Always there seemed to rise, with an idea of my own, doubt whether it would agree with the authority I had been consulting; or, if not, whether I was not plagiarizing So I have endeavored in this article to keep away from most if not all of the interesting technicalities concerning this law of Karma which have been suggested by my latest reading, and have simply tried to bring to the surface some of the thoughts and feelings which are a legitimate part of myself.

In this connection I think it would be wise to consider for a moment the source or sources of our knowing. First, we have the most generally recognized logical method, which is purely intellectual and deals only with those things which may be demonstrated or known by analysis and synthesis. Then we have a less well-understood subjective or intuitional method, which is supposed to give us a true knowledge of things which, by their very nature, cannot be demonstrated or proved by the processes of logic. Now this subjective method of knowing is, I believe, open more or less to all men. Usually in those without much mental development this knowing takes the form of instinct; later, however, as the mind learns to co-operate or modify this instinct, it becomes more or less pure inspiration. I say more or less pure, for I think it is impossible to receive any inspiration which is not colored by the medium through which it passes. I do not know of any great world character whose inspirational flow could be considered absolutely pure. Had there been such there could have been no question of accepting or disputing any of his teachings. They would have found universal recognition. Instead, we find even among our high-

est and most inspired philosophers divergencies from inspirational agreement. This means that always the temperament, the personal equation of the philosopher, will have to be counted with. For instance, we find many of the finest minds in the world inhospitably inclined toward Theosophy; while the sincere disagreement of the leaders within its ranks is too obvious to question. Recognizing this actual and quite necessary difference in the quality of inspiration, I think it becomes us to hold ourselves in the utmost—not only charity, but respect—toward our brother's inspirations, whether they be with us or against us, recognizing that only by loyalty to his own inspiration can any man hope to increase its quantity and refine its quality. It is not any longer permissible for us to continue in spiritual laziness, accepting the inspiration of others for our own spiritual guidance. Too long already have we dodged the issue of our own spiritual responsibility and accepted the authority of this priest and that teacher. We have finally to soar on our own wings, and the sooner we begin to try our wings, the sooner we will be able to use them. So if some of the ideas expressed here differ from yours or other generally accepted opinions on the subject, Karma, I must refer you to the personal equation, and to the fact that I am using my inalienable right to try and fly with my own wings.

Now, looking back, I believe that my first impression of this doctrine karma was one of surprise that it and its corollary, reincarnation, should fail to receive instant recognition as soon as it was presented to the average mind. Many years later I discovered what I believe to be the reason why it has not been so hospitably received. I discovered it through asking myself that old, old question—"Cui bono?" What is the good of it, if you do not know it? On examination of what it meant to me, I found it meant simply an interesting academic problem; and the only reason why it was even interesting was because I had received through heredity a temperament capable of being interested in such an abstract problem, and, aside from this academic interest, it was not affecting my life at all. My life was no more im-

proved by the intellectual acceptance of these doctrines than my intellect itself was improved by the few rules of grammar I had learned in order to help me to better express it. The study of grammar was necessary and helpful to me in expressing myself intellectually, but had no bearing on the substance of what I thought, wrote, or spoke.

Then, after a while, I began to consider that if I, with a temperamental bias toward what I may perhaps term metaphysics, could not say honestly that these ideas had power to hold me, exerted no personal, vital influence in my daily life, what was I to think of the attitude of the millions of other men in the world who had no such temperamental bias, the good, average men on the street who have no use for academic questions of any character whatever, whose only question concerning a matter is: "Does it pay?" Or, at most, "Is it interesting?" What about these?

I am purposely exaggerating my point of view in this paper in order to get away from excuses and abstractions, and am trying to put myself in the shoes of the man on the street, and get a sympathetic view from his standpoint, because I think it is good for the professors of and believers in any philosophy or doctrine to so stand aside occasionally and examine fairly and with open mind the reasons and rights of those who are opposed to them. I think we all realize how difficult this is to do; how much easier and more pleasant to stand by our own opinions, than to be hospitable to dissenters. Yet let us remember it is by dissent, not assent, that we move forward. As long as a nation or a man is fighting, dissenting, he is progressing; when he acquiesces and accepts, it and he are usually recognized as on the way to extinction as far as their present vitality is concerned, at least. This is also true of all religions, of all philosophies. Nothing is so disastrous as to have them acquiesced in, accepted and not quarreled over.

Now, in considering this matter of karma in connection with the average man, we must take the pragmatic view, because that is the only one on which he is willing to join

issue with us. That is, we must take the lowest idea of the law of karma, as punitive; a thing of reward and punishment. Now, my friend on the street will grant you cause and effect readily enough, and walk warily if he knows there is a policeman just around the corner. That kind of karma he can appreciate easily enough. Also, many men are still controlled by a very tangible respect for the possibilities, at least, of a most unpleasant time when they die, if not of an actual material hell. In fact, these two things, religion's hell and the state's policeman, have in the past been the only real restriction on the lower animal traits of our friend on the street. These two factors have undoubtedly done more than all the philosophy of the world toward discouraging the wrongdoer. They have been like a club over his head; and without them it is impossible to conceive the gradual growth of law and order which have slowly but surely risen about us.

So the man on the street will agree heartily if you mean by karma hell and the policeman. That's a pragmatic proposition. It is of practical use. It has been tried out thoroughly and while not perfect, still it has worked better than anything else he ever has tried. But if you tell him while hell and the policeman are undoubtedly karma of a kind, that the real karma Theosophists wish him to consider is much more subtle than that, he will begin to look at you suspiciously. "Subtle? But we do not want subtleties," he will reply. "We want brutal facts to put the fear of God into brutal minds." Then, as you go on to tell him of karma or reward and punishment deferred perhaps a thousand years, he will shake his head and tell you that what we want is something that acts quickly now; that no one is interested in what will or will not happen in a thousand years. Surely the average man will not walk warily any more if he knows you have removed the policeman from his beat and hell from its boundaries. Also he is extremely liable to put perplexing propositions to you, such as that of the small boy who is usually manageable under threat of an immediate and painful licking, but who would not be particularly impressed at the threat of the same licking taking place five years or so

later? Again, he might feel justified in suggesting that it is only through knowing what—exactly what—you are getting punished for that makes punishment in any way either justifiable or efficacious.

Naturally, as I have said, this is an extreme point of view for illustration and to avoid abstractions—in fact, to get down to real, actual ways and means. Of course, you may point out that even if hell is gradually removed, the policeman will remain, and often leads a wrongdoer to a pretty good imitation of the discredited infernal regions. However, that would only be begging the question, which, I think, really is whether the teachings of Theosophy are indeed what the man on the street believes them to be—academic questions, or if they are really applicable in any practical way in his everyday practical life. In short, will karma and reincarnation do the work of hell and the policeman here and now—today; and not only do it, but do it better? If it will, I believe he is ready to be shown if we can show him. If it will not, and we cannot show him its practical application in his daily life, I quite fail to see how we can attach the slightest condemnation to him for refusing to be troubled by our solicitude for his eternal welfare. He is born with a mentality that is essentially pragmatic, and, as I see him, he is doing finely. He is tackling his problems in a practical way and largely succeeding in solving them, despite his unregenerate methods. If he lives and dies in that attitude, it is impossible to impose any punishment on him for his contrariness. Hell will not get him; and he will probably be born again just as sure as he is here today. Until the material world and the mental, have advanced much farther than they have at present, I consider the man on the street is a mighty good proposition just as he is, and that the attempts to change and to regenerate him, by theosophic or by any other methods save those he is instinctively following, have failed because the world required him to be just as he is, which means that the attempt of any propagandist of any sort to move him out of his strictly material path of world-building is foolish.

Now I suppose karma is usually accepted as a kind of cent-for-cent justice; a matter of going to jail if you cannot pay your debts, and having to pay them in the end anyway. The great majority of people refuse to accept such a doctrine because they recognize instinctively their own case as hopeless debtors if the letter of such a law is enforced. So they turn in preference to the idea of vicarious atonement in its place. I think, despite the latter-day outcry against the Christian idea of this same vicarious atonement, that it only requires being viewed from a sympathetic viewpoint to suggest its connection with a far more benevolent karma than the world understands today.

In order to follow this suggestion, we will point out that if karma means exact justice, there can be no room for mercy; because mercy is something less than justice. If karma does not mean exact justice, but does include the quality of mercy, how shall we strike the balance between Mercy and Justice? How shall we free ourselves from the dishonor of mercy? For we are certainly sure that mercy is not desirable to the honorable man, however willing he may be himself to extend it to others.

It seems that in order to reconcile the idea of justice being tempered with mercy in karma, we will have to take a different, and to me, a more reasonable viewpoint of karma, of its purely educative character, to get away for a while from the punitive idea, the idea of payment—punishment. Karma may, to the man whose eyes are not yet spiritually open, appear as a veritable Shylock demanding its pound of flesh. Probably the acceptance of such a harsh view is the best thing for that man, for up to a certain point in his evolution, he understands nothing so well as the whip, and respects nothing else. So for him we may assume that karma appears wisely as the wrath of God who hateth a sinner every day. But, by and by, as he becomes more amenable to less drastic methods of discipline, he will begin possibly to question, how it happens that he is still alive and in reasonable health and circumstances after his long, unmitigated past, if indeed his karma has been paying him measure for measure. If the wrath of any angry God has

been continually consuming him, why is he not yet consumed?

So the man on the street, the unregenerate person for whom we are so much concerned, gradually loses his fear of spiritual bogeys and goes naturally to the other extreme, disbelieves in anything he cannot see or feel, and when we try to persuade him he says in effect: "Pooh, pooh, you cannot fool me any more." He has come, instead of cringing before the threat of the lash, to resent the idea of anybody wielding it. He has got, without any help from us at all, the grand idea of "I am." At first he naturally puts it into the modern and mistaken form of "I am I," with the accent on the last "I." Now the last personal pronoun in this case is entirely unnecessary and a redundency. The age-old idea of Being is that it **"Is,"** and God, speaking in his own person, says, "I am"—merely "am"—without any modification whatever. But when we say, "I am I," we modify the great occult fact with a presumptuous addition of personality. In so doing, I insinuate not only that "I am," but that my personality also is involved in real Being. Later, as we grow, we become quite satisfied with the older and truer symbol of Being and realize that the statement "I am" is infinitely more pregnant than with another personal pronoun tagged on to the tail of it. Of course, it is easily seen to be an effort to individualize, and may be used, if such a prop is necessary, till we are sufficiently illuminated to stand without such props, and to know without any words at all that we "are" a part of that which "is," without any thought of a personal pronoun in the matter at all.

That leads us back in a rather roundabout manner to the idea that when we realize that unity which expresses itself as "I am," we necessarily get rid of the idea which the man in the street so resents as being undemocratic—that karma is operated by some one outside of us, by a so-called Lord of Karma. We begin to perceive that it is our own true ego, our indwelling spirit, who holds both the lash and the wine cup, and administers according to the needs of our personality. And if the lash stings, the cup of healing is ever quickly pressed to our lips.

As I feel it—and please remember my first contention regarding the impossibility of proving such feelings, if demonstrating their truth or error in intellectual terms—the law is not that I, having earned a hundred stripes, shall be paid those hundred, neither more nor less; but rather that a result shall be obtained. And if the desired result is obtained after the application of but ten stripes, no more will be applied. Or, if I have still failed to learn the lesson even after the full hundred stripes have fallen, I am still a debtor for another hundred—aye, for a thousand, or till I have become clear of the error through which I fell under the condemnation of the lash. I may therefore have accumulated, through a whole lifetime, a burden of error, and yet in a day or an hour, may be relieved of it, or I may in a day or an hour become so entangled in error that years may fail to set me free. That simply means that the Spirit, or God, which we strive so vainly to understand, has ways which are not as man's ways, and thoughts that are not as man's thoughts.

So I find myself convinced that karma aims at a certain result, and its power to discipline either by pain or pleasure along any given line is limited by the attainment of that result.

It is said that if I lie, steal, or oppress in this life, I shall in the next suffer oppression, by hurt, by lies, fall among thieves, and so forth. It seems to me that this is a crude statement and fails to fairly gage either the reasonableness or the subtlety of the law of karma. The illustration is frequently even carried out further in an effort to be concrete; that I shall be wronged in my next life here by the same reincarnated egos whom I oppressed previously.

That sounds like the thing we call poetic justice, in which, however, there is usually a lot more poetry than justice. It seems a pity that rare possibilities, such as we are willing to grant, should be used indiscriminately as illustrations of the normal workings of this law. For to our friend in the street, unaccustomed to our viewpoint, this idea would suggest a vicious circle from which neither I nor

those whom I have wronged can ever escape. Truly, unless we accept the compromise that karma, by the admission of mercy, is less than exact justice, we, no more than the man in the street, can escape this same vicious circle.

It is as if a child, being struck by his brother, strikes in return. There is exact justice; a quid pro quo; thump for thump. And the youngster who, by the law of karma, avenges the first blow struck, renders himself liable again under the law by the very act of retaliation which was the fulfilling of the law.

That is, of course, an absurdity and intended to appeal as such. If karma is to be considered as purely educational, no useless blow is struck. The first, second, or third which suffices will suffice no matter what the technical penalty may have been. If the full technical penalty proves insufficient, then the lash will continue to descend until its purpose is achieved.

The eye-for-an-eye-and-tooth-for-a-tooth idea is undoubtedly for the unregenerate man of today, as exactly unrelenting as it was in the old Jewish dispensation. For equally now as with the coming of the new dispensation of Love, which Jesus proclaimed, it is possible to pass from under the dominion of the lash into the reign of Love; and still without infringing the law by a single jot or tittle.

Nor is that which the law demands of us, the passing of a Rubicon, out of the land of bondage and ignorance where the lash alone is understood, into the land of spiritual understanding where men are not driven, but freely go forward, because they have discovered that their true desire is in conformity with the law. I venture to say that the man of hot desire, seeing his goal ahead, will so eagerly agree to the discipline of karma, when once he realizes its true spiritual significance, that it will certainly have no more power or desire to hurt him, to lay on the lash. Why, even the man in the street, so long as he thinks, believes he is furthering his own desire for success, will willingly, cheerfully, bear an amount of deprivation and sacrifice which he would

tear his hair over if he suspected the same thing was being forced upon him by some outside person or god. So with us all; once we cease to fear and antagonize karma by looking on it as a punitive thing, and instead get a sympathetic understanding of it as the effort of our own Higher Self to help us forward in the way we really want to go, then it will have no more power to hurt us, neither any desire to do so.

But, naturally, this understanding of the law can only be reached by those who have already come in some measure into their spiritual heritage. I sincerely believe it to be impossible by the teaching of any such higher ideals, to help practically any man who has not definitely felt the waking call of the spirit. Until he has outgrown naturally the need of coercion it would seem the part of wisdom to leave him in the hands of the policeman to whom he is at present amenable.

From all of which I should consider that karma is no hard and fast measure-for-measure justice, but is rather divinely shaped to meet the need of each man as he stands and where he stands. That its object is not so much for so much, but to produce an exact and always beneficent result; that drastic methods are only meted out to drastic cases and then only until that result is achieved; also, that mercy is ever present even in these; finally, that however obnoxious and stupid the punitive idea of hell and the policeman to you and me, its place in the educational scheme is as necessary as any of the higher ones to which you and I may have been privileged to grow.

Now just a word as to the possibility of practical application. First, it is an extremely difficult matter to convert metaphysics into any fixed rules for practical daily guidance. In fact, beyond the recognized rules concerning honesty, morality, doing one's duty, that civilized man has had with him for ages, there can be no hard and fast spiritual lines or rules made. Because in its action through us, both the metaphysical stuff and the spiritual, is in a continual state of flux, flowing, changing in quantity and quality with our own growth. Which means that that which is true

for me today is no longer true tomorrow; also, that what is true for you is not necessarily true for me. We each have our own measure of truth sufficient for our immediate needs; and the only danger is lest we try to hold it in its present form after we have exhausted its usefulness. In every man the measure of his spiritual responsibility depends on his enlightenment, which may be far greater tomorrow than today.

Perhaps it is the recognition of the impossibility of formulating hard and fast rules—aside from those of the World's Conscience, which every man has in his heart whether he heeds it or not—that keeps the theosophical teachings in general, from suggesting personal application in anything like a definite practical form which will appeal to the man on the street as a good business proposition; which will interest him vitally, personally, instead of in the usual academic manner. I have heard it publicly stated by Theosophists that giving the message was enough, without attempt to demonstrate its application to the hearer. Do you know what the intelligent hearer will believe that really means? I am afraid it is rather obvious. He will conclude that the reason they are not more ready to demonstrate the practicability of their teachings is that they do not know how. And if we do not know how to demonstrate them—we, who are studying and teaching them—why should he accept them as applicable to his own particular business of living? As an interesting recondite problem, he may consider them, but as an Art of Living? Hardly. His decision —from his viewpoint, which is the only one we can consider if we are trying to convert him—is perfectly justified by common sense. We must remember that many principles of Theosophy are practically a foreign language to outsiders, who recognize only those things which they can put to practical use in their business of living; and if we desire to speak with those of an alien tongue, we must either speak their's or plainly interpret our own tongue so that they may clearly understand it.

Personally, I do not believe that Theosophy will ever be

the great force in the world which we hope, until its teachers give more attention to the humanities. By humanities, in this sense, I mean simply the human element and interest, as contrasted with the academic or purely intellectual. The findings of astronomy or biology are admirable, intensely interesting, and undoubtedly inspiring—also to the few. So with most of the great mental achievements of the world—with most of its philosophies. Admirable is the word which describes them. Do you think "admirable" is quite sufficient, or does it perhaps sound a little cold?

Some one once said that the world admired its philosophers, but loved its Christs.

That is a great truth; and I think most suggestive, as applied not to Theosophy itself, perhaps; but to the method of its teaching. The Christs have won the devotion of humanity through their essentially personal appeal. Curiously enough, considering most Theosophists' stand in this matter, is the fact that perhaps the most revered book of devotion, the "Bhagavad-Gita," is throughout persistently personal, despite its vast abstractions. It is the "I and Thou," the "Thou and I," the intimate personal note between Krishna and Arjuna, that takes this wonderful poem out of the realm of cold abstraction, and quickens it into a living, vital drama that we **feel**, not merely appreciate intellectually.

In conclusion, and as a quite personal opinion, I will state that I believe the only way to benefit by an ideal is to test its practicability; to judge its value by practical results. That, I believe, is known as the "higher pragmatism," and I should not wonder if it led to an Art of Living very well worth striving for. Its application briefly, would be to study more thoroughly our life problems, especially the little ones, because then the big ones will care for themselves.

In order to study them, we must make friends with them; that is, stop antagonizing the unpleasant things that crop up to try us. Stop calling them even duties; trying to take them as duties. Suppose, instead, we rechristian them "privileges;" which truly is what they are. Suppose we

undertake them cheerfully, smilingly, happily; instead of doing them grimly, doggedly. Of course, it is better to do them grimly and doggedly than not to do them at all. But so approaching them we can never know them for what they are, beneath their unpleasant mask—our very best friends. As soon as we learn the simple trick of making love to them instead of all the other things we do make, they will not wear a mask any more; they will drop it and we will find ourselves looking into the smiling eyes of a good friend and will never more mistake him for a disagreeable duty.

Some such intelligent effort seriously undertaken daily, hourly, in the home, in the office, on the street, wherever karma rules, in fact, will lead to results and prove that ideals can be made practical if we employ them practically. Only remember, the merely understanding this proposition of making friends—understanding it intellectually—will not get results. We must get down to cases, as we say; we must begin and do, experiment, try, make a start, the very first time opportunity brings us face to face with a duty. And if we find ourselves considering it a duty, we may be sure it holds our chance to make friends with it and discover that only as we regard it, so it is.

Which simply means that we must really make friends, love the things we wish to overcome. When we have, by constant practice, become proficient in our liking, we will have no further use for argument about the ways of karma, nor will we concern ourselves with efforts to avoid this sort and attract that kind of karma; for it will be as natural to comply with the desire of our beloved as love itself can make it.

POPULAR THEOSOPHY

By Eduard Herrmann.

CHAPTER VII.

THE DEVELOPMENT OF THE EARTH.

EVERYONE who has given the matter careful thought must realize that the biblical story of creation is not to be taken literally. Natural science has contributed much to this view by being forced, as the result of research and discovery, to contradict many biblical records, and to ascribe to the earth quite a respectable age. The Secret Doctrine, however, tells us that all the scientific specifications of the earth's age are much too small, as the earth has existed for such an enormous number of years that it is scarcely credible without the explanations contained in the Secret Doctrine. According to that theory, the development of every heavenly body (thus also of the earth) takes place in seven large periods; and herein might lie the origin of the seven days in the biblical story of creation. During each of these seven periods not only the earth and its surface, but also its inhabitants, undergo a total change, as the inhabitants must naturally adapt themselves to the new conditions and develop accordingly. So when natural science teaches and proves that the predecessors of our present animals were different, and above all larger, it is strange that it does not make the same assertion in the case of man, as does the Secret Doctrine. Why should there not have been giants as well as gigantic animals?

Every period of the earth's development produces a root-race of men which is made up of seven minor races; which means that a root-race attains to its full development in seven stages of development. When the last great period of development shall have been completed, the earth will have run her course or cycle of life, and will die off, as the moon has done—the moon being now nothing more than a slowly mortifying corpse.

In the middle of its fourth period of development, every heavenly body reaches its greatest condensation, or materialization, and thereafter becomes gradually more disembodied, as it were, or spiritualized. Present humanity belongs to the fifth root-race which began its development about a million years ago, and has by no means completed it; at all events we have passed the period of densest material degradation, and are beginning once more to approach the spiritual state. Every root-race has its continent, which perishes when its time has passed, and with it most of its inhabitants. Accordingly four of these continents and four great races before our own have come into being and then disappeared. In order that this be more readily understood, be it said that after every great period of evolution occurs a mighty convulsion, which totally changes the aspect of the globe. Such phenomena are caused by a gradual depression of the earth's axis, or by a reduction in the velocity of its revolutions or, as the Secret Doctrine says:

"When the Wheel runs at the usual rate, its extremities (the poles) agree with its middle circle (the equator), when it runs slower and tilts in every direction, there is a great disturbance on the face of the earth. The waters flow toward the two ends and new lands arise in the middle belt (equatorial lands) while those at the ends are subject to Pralayes by submersion."

The first continent which developed human life lay at the north pole. It was the only dry land, the rest of the earth being an ocean waste. "There, upon the indestructible, eternal land, man was born." For occultism states that the

island surrounding the north pole is the only land which does not disappear during an entire manvantara (a period of 308,448,000 years), while the rest sinks several times beneath the ocean and reappears. Every salutary influence is said to issue from the north pole, every disturbing one from the south pole.

The second continent comprised what is now northern Asia, a part of Greenland, Spitzbergen, Kamschatka, and the northern edge of East and West Siberia down to about the 70th degree of latitude. Many of our naturalists assert that both Greenland and Spitzbergen must at one time have had a tropical climate.

The third continent is called Lemuria, after P. L. Sclater, who about 1850-60 proved, upon zoological evidence, that at a remote period a continent existed stretching from Madagascar to Ceylon and Sumatra. The Secret Doctrine says that it reached southward from the foot of the Himalayas across India, Ceylon, Sumatra, Madagascar, Australia and Tasmania into the Pacific as far as Easter Island; but that it is now submerged with the exception of the few islands which we know. Easter Island is one of the most important relics of the third continent; it disappeared with the latter, and was raised again probably by volcanic eruptions, forming a time-honored and venerable monument to prehistoric Lemuria. The gigantic statues found there testify to a civilization long perished. According to Robert Brown in "The Countries of the World," these statues are 27 feet high, 8 feet wide and excellently worked. Their base is usually 30 to 40 feet long by 12 to 16 feet wide, cut out of stone in Cyclopean style, and resembling the ruins found in Tia-Huanuco, Peru.

Certain Australian tribes are designated as the last and very degenerate remains of the descendants of the inhabitants of old Lemuria.

The fourth continent, now called Atlantis, comprised that part of Lemuria which was situated in the present Atlantic ocean. This continent is for us the most interest-

ing, not only because it is the most recent, though it disappeared 85,000 years ago, but because it was mentioned by Plato, Herodotus and Homer. Homer speaks of the Atlantians and their great Island, and Plato says in the Timaeus that the island Poseidonis, which was about the size of Ireland, the last relic of Atlantis, was submerged about 12,000 years ago. Whoever may still consider this a fable is advised to read Donnelly's "Atlantis, the Antediluvian World."

These are the short outlines of views of the Secret Doctrine on the evolution of the earth. We learn thence that so far the earth has totally changed its external aspect at least four times, either through stupendous floods, fires or volcanic eruptions. Four root-races of men have developed and perished with their respective continents. We belong to the fifth root-rate, and the lands of the earth, as we know them, form the fifth continent which, when it shall have run its course and we have fulfilled our mission, is doomed, according to the eternal law of change, and this time by fire.

All these assertions may seem improbable when heard for the first time, because we have been reared in totally different views, founded on the authority of the Bible; but the knowledge concerning the earth's development which can be gleaned from the Bible can no longer be reconciled with the facts of modern natural science. Scientists, to be sure, are anything but agreed concerning the earth's age. Thus the geologist Belt says that 20,000 years have elapsed since the glacial period, whereas J. Croll calls for 240,000 years, and the solidification of the earth's surface took place, according to Professor Thompson, ten million years ago, but according to Huxley a thousand million years ago.

St. G. Mivart even asserts that 2,500,000,000 years must have elapsed to develop the animal kingdom to its present stage. (Genesis of Species, p. 160.)

While such contradictions do not inspire much confidence, one truth at least is to be gained from all these assertions: That the Secret Doctrine is right in assigning a

great age to the earth, and that science will favor this assumption more and more.

The scientific, especially geological, proofs of the former existence of continents, now vanished, are also rapidly accumulating. Thus Professor Schmidt, in his "Lehre von der Abstammung und Darwinismus" writes: " A great number of zoologico-geographical facts can be explained only by the assumption of a formerly existing southern continent, of which Australia is a relic."

A. R. Wallace agrees with these facts in his "Malay Archipelago" and Haeckel writes in detail in his "Naturliche Schopfungsgeschichte" (Chap. 23) about the former existence of Lemuria. And in his "Pedigree of Man" (p. 183) he assumes that the cradle of the human race was a continent now submerged beneath the Indian Ocean, having reached from East Africa to Eastern Asia.

Dr. B. Seeman says (in the Popular Science Review): "The similarity between the present flora of the United States and that of Eastern Asia leads botanists to the assumption of a former continental connection between South-Eastern Asia and Western America and on the same grounds a connection of Europe and America may be assumed; so that the story of Atlantis, as told to Solon by an Egyptian priest, was no fiction, but an historic fact."

Professor Huxley writes (in Nature 1880): "I have so far found no biological or geological evidence which would render untenable the hypothesis that the bottom of the Atlantic or Pacific may have been raised as high as Mount Blanc, and lowered again."

The celebrated English geologist, Sir Charles Lyell, also mentions the probable former existence of certain continents and their periodic destruction by floods or submarine volcanos.

In view of these statements it is scarcely justifiable to doubt the assertions of the Secret Doctrine in this respect. Further research and future discoveries of the natural sciences will unquestionably contribute to confirm the Secret Doctrine.

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford

CHAPTER IX

PASSING through the main hall on our way upstairs we stopped in front of the portraits we loved, and Mother sat down in the chair opposite them. Aunt Chloe was on one side of her and I on the other, and we waited there in silent greeting as was our custom whenever we came to Roseland. Almost immediately I saw the Small Person near us and she told me all arrangements had been made in anticipation of our coming, and, indeed, for the coming of everyone who was on the place tonight. Aunt Chloe, she said, would find Viney waiting for her at the door of Cousin Margaret's old room, and Grandfather's rooms were prepared for Mother and Father, while I was to have her own bedroom adjoining. The guest rooms across the hall were ready for Dr. Meredith and his friend, and for Landon and his friend. Then she pointed toward the stairway and disappeared.

I repeated to Mother what I had been told, and I suggested that we would go with Aunt Chloe to her room first, for she was weary and should rest.

But Aunt Chloe was in no hurry to go; she drew her chair nearer to Mother, and in a voice broken with emotion, expressed her boundless gratitude for all the kindnesses shown to her. "Thank you Miss Elinor," she said, "for

everything that I am or that life means to me. I cannot speak to you just as I feel, but I feel so much I must not go to bed tonight without telling you of my love for you and your family. And I will talk to God in prayer, and tell Him how I love Him for his mercies to me ever since I was born. You do not need to go with me to Miss Margaret's old room. I know every inch of this house, big as it is, and, for that matter, I know all the houses on the plantation. I know every acre of the ground too. Wasn't I born and raised here, and don't I often think of the time when I am to be brought back here to be buried, just as my Miss Elinor told me I should be, long side of all the Middletons. You will see that this last kindness is done for me won't you Miss Elinor?"

"Yes, Chloe, just as Grandmother promised you, I will do, and if not I, then my family. It is written in Grandfather's will where you are to be laid to rest, and my husband and children know this; so feel easy about the matter."

"Thank you, Miss Elinor, and now I ask the privilege to tell you, that I will do my best to be unselfish, and to live out my days serving you and yours. You have spoiled me all you could and it has made me selfish and proud, but after what I saw of Heaven today I shall be a very humble Chloe so long as I live."

"Dear Chloe, your words give us joy and we both thank you for them. But come, we wish to go with you that we may be assured you are in good hands."

And Aunt Chloe, accustomed to receiving Mother's words as law, bowed her head, and we went upstairs and to the door of the room she was to occupy. Viney, who was one of the older of the Roseland housemaids, stood waiting to receive us. We greeted her cordially and as she led the way for us Mother said to her: "Surely, Viney, you knew beforehand of our coming; you have everything in such excellent order."

"Yes Miss Elinor," she surprised us by saying, and then added. "Mary Lee told me last Monday morning early, to

come help her to get de big house ready for de service of the family in case they might want to come up here from de Camp Meeting. Of co'se we all knowed that all the white folks goin' to Shiloh on account of Chloe, and we set to work and done the whole house by yesterday. Then Mary Lee told me today to have Miss Margaret's room for Chloe 'cause she would be first to want to go to bed; and when I hear your voices down stairs I lit the candles in here; and Chloe can lay off her Camp Meetin' finery, and put on this old dressin' gown and slippers what belonged to Miss Margaret."

"Thank you, Viney, and now if you will promise to give Chloe something to eat, we will leave her in your care for the night."

"Yes'm Miss Elinor, I sent Tom to bring her supper soon as I heard you comin', and he will be here by the time Chloe puts her things off and is comfortable."

Landon awaited our return at the foot of the stairs, and said that Mr. Lanier would like to go to his room; he was just wishing for us to come.

Mother directed him, and then told Mr. Lanier his supper would be sent up to him. James, who was spreading the table in the breakfast room, volunteered to carry it at once, and asked him if he wished coffee or tea.

We helped to arrange the food on the tray, adding the glass of milk which was requested in lieu of a hot beverage.

Landon reported that Father, Doctor, Woody, and Dabney were all with Will Mason where the distribution of provisions was going forward. "Everything is all right out there," he said, "how is it here? Have you fed your singers, Nellie?"

"Take care of Mother, Landon, while I go now to see about the little girls," and I hurried away to the old play room that Mother had designated as their sleeping apartment. Entering the room I found most of the children were already asleep; but several of the older girls were eating sandwiches and drinking milk, and the instant they saw me

I was asked by one of them if they sang to suit me today?"

I praised them heartily for their good conduct and their singing and promised to meet them early in the morning.

As I reached the hall door after saying good night to them, it was opened from the outside for me by the old colored housekeeper, Mary Lee, who like Aunt Chloe was born and raised at Roseland. I said to her we were sorry to have occasioned such hurried preparation for our coming. She listened respectfully to all I said, and then asked me to please step to the big sofa, standing in the hall, as she had something very particular to tell me. I invited her to be seated beside me, and at my bidding she sat down, and in a low earnest voice told me this story:

"T'was last Sunday night, I had a dream, and 'bout it I am tellin' you. I dreamt little Miss Elinor (I mean your grandmother) came up to my bedside and talked to me. She was just as pretty as a little child and she looked like one; but then she was so young when she died I feel it was natural for her to look so. I woke up and thought what a queer dream it was, but I decided I would rise early in the mornin' and obey the instructions about the house that had been given me. Soon I went to sleep and had the same dream over again, with some more things added to it, and it's about these things I felt I must tell you the first minute I could see you.

"Now, as everything has turned out just as Miss Elinor said it would, I know there's more in it than a dream. All the people here thought I was done gone plum crazy when they see the big house wide open early Monday mornin' with all pillows and mattresses out sunnin' and the windows being washed and the rugs hangin' out on the lines. But I worked on all day and the next day, and I got plenty help by promisin' that I'd stay home and let everybody else go to Shiloh. And by last night we had the whole house swept and dusted and I had opened the big cedar boxes in the storeroom till I found the night dresses that I knew was in some one of them. I took two out, for Miss Elinor and for you,

and I put one of mine in the drawer in Miss Margaret's room for Chloe, and I think I did everythin' I was told to do in that dream. And I did let all the house help go to the Camp Meetin' but I wish now I had been there myself for everybody sticks to it that Old Master, and both the Miss Elinors were there. Of co'se I didn't tell anyone that I saw little Miss Elinor on Sunday night myself. Tomorrow mornin' I want to pay my respects to Miss Elinor and you, Miss, and I will ask then to be told just what did happen in the church."

"We will tell everything, Aunt Mary and Mother will be glad to see you. But I can say to you now, that nothing happened today which was unnatural to those who believe in God. 'All things are possible,' said Jesus to his Disciples, 'if ye will only believe.'"

"Yes'm, I too believe that is the truth, and I shall be thankful to hear what you saw with your own eyes. But I have to say more to you, now, Miss about that dream. At the last your Grandmother said to me these words. 'Little Elinor is the power on your side, Mary, that connects with us, on this side (only we are all in one and the same world), and when she comes where you will be watchin' over the children while the other women are at supper, you are to tell her that it is the Small Person who made you dream. She will understand,' she said.

"Do you understand, Miss? I have been sayin' this message over and over day and night so I could not forget it."

"Yes, I understand, Aunt Mary, both the message and its meaning and tomorrow morning all will be made plain to you."

"And little Miss, do you think your Grandmother will know I told you what she said? I hope she will."

"She knows it already, I feel, Dear Old Friend, and I am sure you have her blessing. How truly all of us love you and thank you for your life-long goodness to us you surely know."

Aunt Mary was much affected by my assurance of our

love for her, and my own eyes were filled with tears, as I gave her my hand and said good night.

Then I hurried to Mother, for I had been gone from her a longer time than I intended. It was a relief to find not only Landon, but Father, and Doctor and Woodman Earle with her, and soon we were all in the breakfast room where James had opened one of our home lunch baskets and had the table prepared for our meal.

After I had answered about the welfare of the children, I arranged a tray to be sent to Aunt Mary, explaining as I did so, that she was waiting up stairs until the other women returned, and I wanted to have her enjoy the food we had brought from our kitchen, Mother gladly assisted me and we soon had fried chicken, ham sandwiches, biscuits, and plenty of cake and crystallized fruit for her. Landon offered to carry the tray, and Woody wanted to be a special messenger to take a pot of coffee and its accompaniments. I asked them to call her out of the sleeping room into the hall, and to make her sit on the sofa, and to put a little table that was there in front of her. When they returned they both declared it was a delightful pleasure to serve such a grateful creature. They saw her established on the sofa with her table in front of her, and she had already poured a cup of coffee before they left her.

The general conversation going on about me was interesting and I tried to listen to it. Father was telling of the extraordinary conduct of all the colored visitors, as well as those of the family, and he quoted William Mason's droll remark, made when he read his note telling him what to expect in the way of company for the night. "He thought he must perish with surprise, he said, when he read my news," and his wife quickly decided that she would take their two children and go to her uncle's and thus reduce his responsibility to some extent.

"But the way matters turned out," he added, "was just like stories told in fairy books. First thing that happened a couple of milk wagons came and brought full fifty gallons of milk. Then the people at the Mills sent up chicken stew

enough for the entire Camp Meeting season. Other neighbors sent boiled hams and roast beef, and pork, and someone in the city furnished hundreds of loaves of bread. I wondered where it all came from, but I had not time to ask questions; all I could do was to thank the men in charge, and send the things they had brought to the storerooms. "He supposed," he said, "everybody had heard of the back waters, and thought folks would have to stay at Shiloh over night."

Woody volunteered the information that the milk was the gift of the Balton family and was intended to be used on Aunt Chloe's festival day. He said they were prepared to send a sufficient supply each day, and, he laughingly added he, "thought they were as much pleased as Aunt Chloe herself over her celebration, because they were wanting to make some return to the Selwyn family for their great service to them at the time of the fire."

Doctor confirmed Woody's assurance that they were an appreciative family, for he said not once, but many times, they had expressed gratitude to him, and he had often felt ashamed of himself for omitting to tell them of little Elinor's great assistance on that occasion.

I thanked him for this omission and the others laughed at the impressiveness of my manner, but my mind was centered on Aunt Mary's dream and I was seeking an opportunity to tell it.

Landon suggested to Woody that they go and see if the little boy jubilee singers were all right, and Mother approving, they went on this errand. While they were gone I told my three hearers of the dream and its fulfillment. Father and Mother and Doctor were deeply impressed. Mother showed much emotion and she asked me if I would not repeat the dream to the boys on their return? It was not long before Landon and Woody came back and reported all the children were asleep after eating as long as they could swallow, and, that Betty and Jasper were there to care for them. Then I told them of the dream, and was

listened to with close attention not only by them, but by the others, who had already heard it. Landon's sympathetic interest I knew I could count upon, but we all were frankly amazed at the effect the dream produced upon Woody. He kept his eyes riveted upon my face every moment of its recital, and turning to Mother at its conclusion, he asked her if she believed in dreams.

"I believe in Aunt Mary's dream, Woody, because I believe in her. I think she had the information given her just as she stated, and I am convinced she saw Mother in her dream."

"But the dream said a little girl came to the bedside?"

"Landon, will you not go with Woody into the hall and show him Mother's portrait, for then he will better understand Aunt Mary's dream."

And when they had returned Woody said: "I went to see the portraits of Grandmothers, but Landon pointed out first a young person in the prime of her life with the most beautiful face I have ever seen. And next, he showed me a picture of a very young girl and she is so like you in every way that I do not wonder now at my thinking you had a double."

"Had a double?" I said. "What do you mean. Woody?"

"Several times I have seen a young girl standing very near you, and, as some one would approach you she would vanish. At other times I have seen her move away at a little distance from you, but not wholly disappear. Is not that child I have seen with you and the child of the portrait one and same? Will you please help me to understand this, little Elinor?"

We were all touched by the sincerity and earnestness of Woody: Mother most of all because he had given me the pet name she loved, and seating herself beside him, she answered for me with words that fell like a benediction upon us all. The strained anxious expression on the boy's face left it and he was soon asking and answering questions

in a more natural and cheerful manner. Mother knew the highway to everybody's heart, for she had five sons of her own whose souls she had trained, and she could lead Woody past difficulties as easily as she could Landon, or Fairfax.

Soon he was telling us of a conversation he overheard between two old men who were at the Church today. They had evidently been discussing the strange scene they had witnessed, and the one talking at the moment he approached said, "de fact dat I war'nt afraid of God, made me know I was some kin to Him," then he added, "I truly felt more at home wid de angels movin' about us dan I eber did in de corn field listinin' to nigger jokes."

Dr. Meredith had heard Woody, and he turned to Mother and said, "Elinor I am sure you were used as an instrument by the Divine Power to do just what you have done for this Camp Meeting. I bless God again for your golden life. I have been blessing you ever since you were born, and shall be doing so as long as I am on earth."

"Dear Doctor, it was not for anything I have done, but what has resulted from a happy combination of many causes that made today's event possible. Causes which were set in motion by my family, who were doing the same work before me and even before my grandparents were born. You know that it was my grandfather's grandfather who bought the land we now call Roseland, and his son it was who gave the ground where the Camp Meeting was held today, and who erected the first church that was there. You remember the story of the new settler who was seeking to buy land in the vicinity and not liking a negro Camp Meeting ground there, offered to give a larger tract in another locality and to put a better church on it.

"And you recall that the congregation declined giving up 'old Marster Middleton's gift. He built them their church and put his blessing on it,' they said, 'and nothing could cause them to part with it.' Grandmother said it pleased his father so much that he ordered brick to be made at his brickyard, and had the present church erected. It is

much larger than was the old frame one, and it is now a famous one in the Southern Baptist Denomination.

"And it was your Grandfather, Elinor," said Father, "who gave the land for the station, and helped to build the railroad through this section, and he told me his main reason for doing this was to have the church convenient for the colored people of the city as it now is. You seem to be an instrument as Doctor says, for the Middleton influence to be kept alive on earth."

"If I could really serve," answered Mother, "but I can only make simple plans for the happiness of others and then ask my family to work them out successfully for me. Truly I can say that of myself I can do nothing."

"You can and do make your family a beacon light in the land, Elinor; you honor your husband and children, your friends and your relations, and they rise up as one person and call you blessed."

"You always praise me, Doctor and I am thankful to have you do so, but I feel a great longing to accomplish something worth while for the helpless race about us. Yet I can not see a way to perform any practical work for them. They are property. They represent a great money value as a race and the majority of their owners would resent any philanthropic effort to radically improve their condition."

"Your spiritual example is worth more than physical freedom. This latter you are powerless to give, Elinor, but what you are doing for them is to open their minds to the fact that they do possess a spiritual nature and can learn of its value to them. Chloe's celebration has done more to make her people happy and contented with their lot than anything that has ever happened. So wisely have events been overruled that a general religious awakening will result and for a hundred years, perhaps for all time, the occurrence in the church today will nerve the hearts of countless men and women of both races of our people. It has been the most wonderful day of my life, dear Elinor."

"And of mine also," said Father.

And then Landon and Woody and I agreed that it was an epoch in our lives as well.

"How I wish you had been in the Church with us, Woody."

"I do too, Mrs. Selwyn, but if by being there I could not have come here tonight I prefer it to be just as it is."

"Somehow Woody," I said, "you make me feel as if your being here tonight was not an accident. I do not know why I say this or why I want to say more, but when I went into that old playroom upstairs, which is large enough for a dozen children to romp in and not to crowd each other at play, and saw all those little girls lying there asleep it made a big lump come into my throat. I wondered by what right we could hold thousands of acres of land, and these little children have none; to be in fact without a real home on earth."

"Can you not help us, Woody to think out a way whereby Roseland shall be put to some practical service and be used to grow souls as well as roses. Think tonight as you sleep under its roof, and come to breakfast in the morning with a solution of this problem. And you, too, Landon, and I also will try to do the same myself."

"We should all go to bed now," said Father, "but I must first go and learn of Mason if everything is cared for, and someone is put on guard about the stables, for the night."

As Father arose to go, Landon and Woody asked to be allowed to accompany him, and Doctor said he would retire and hoped we would also.

We said good night to him, and then Mother and I went to her room. She seemed to grow weary very suddenly. I helped her to undress in silence, and was surprised to see her go to sleep almost immediately. I closed the door softly and went to my room but felt I must not retire until Father and the boys returned.

And I waited for them to come, sitting by the window looking out on the lake view, where I could see and feel the

stillness and peace of the bright night as from no other section of the house. They were not long in returning, and when I heard Father's voice and Landon's, I went into the hall and standing at the top of the landing, spoke to them as the three mounted the stairs with their lighted candles. They had extinguished the lights along the hall, and great was our amazement to see the hall was not left in darkness. It was illuminated with a pure white light that was dazzling bright in front of the portraits we loved best. The long line of portraits, and the great hall itself seemed to be animated and throbbing with light and life. We all stood looking at it until Father said to us the angels were keeping watch over Roseland, and we could go to sleep assured of divine protection.

Entering my room I went to the open window that I might look out on the quiet night again. I was not sleepy and did not care to go to bed. The day had been too full of unusual excitements and my emotions were too varied for me to feel physical weariness. In fact I was as one charged with electricity; my vision was not limited to physical sight only, and I breathed so rhythmically, it was a delight to inhale and exhale. A sensation of pure joy in existence exhilarated me and the thought flashed through my mind that such magnetic conditions as these were what constituted Paradise, that state of harmony, in which one feels soul tranquillity united with perfect bodily repose. Inwardly I was praying to be wholly alive to whatever good was in such a life as I was living; and I uttered aloud and most earnestly "God bless Roseland and all it means to us?" I was not surprised to hear this blessing repeated, for near to me at the window had come one whom I had known as long as I could remember, and whom I had named The God Man because of the qualities I saw in him. He was so wise and gentle and selfless that my childish imagination had accepted him as something above his kind. But he paid very little attention to my thought of him as a personality and merely signified his wish to be called Brother. Now he sat down in the armchair near the one I occupied, and speaking in restful

tones to me, said he had come to talk of King David, whose reign of forty years as Israel's Ruler, was an epoch in the history of that mighty nation.

But what had I to do with King David I thought.

"To learn much from his life experience which is needful for you to know at this time, I have thought I could use his name, and tell of his overcoming, as a means of impressing upon you the spiritual way to accomplish practical results. King David's life-long wish was to build the final resting place for the Ark of the Covenant of the Lord. He had assembled from distant eastern lands rich and rare woods and metals and had devoted himself to designing plans with the one idea of Temple Building. You can read the story as narrated in the Bible, at your leisure, Elinor, but I may tell you what is in it for your present instruction. King David was not permitted to build the Temple. He was told the reason why his son, Solomon, and not himself would accomplish what he had dedicated his life to perform. This naturally distressed him, but King David was a holy Seer and he knew the power of the Spirit to work out the plans of men if used according to Divine Law. Then he made a prayer to God. Do you know King David's prayer, Elinor?"

"No," I replied.

"I will tell it to you."

He asked God to keep the Idea of the Temple forever in the Imaginations of his people.*

"To fire the imagination of the Nation with the idea of Temple Building, he knew, was the only way the Holy Temple would be materialized in Jerusalem. He understood the practical results that would follow the implanting of an Ideal in the Imagination of the Jewish Race. And he firmly implanted it and then he asked God to sanction his spiritual deed while he was alive and to bless its outward demonstration after he was dead.

"I heard your words to the youths who listened to you to night and who were greatly impressed by what you said

* Chronicles, 29:18.

to them concerning Roseland. Your judgment was incorrect, Elinor; you have not estimated at its proper value the spiritual work that Roseland was set apart generations ago to perform and is accomplishing. This is a Spiritual Home of the Homeless; and the Ideal here is so pure, that Magic—White Magic—is generated by day and by night, year in and year out. What is pure Magic, Elinor, but affirmations of Love and Service quickened to their highest potency; affirmations idealized and electro-spiritualized by that greatest of human qualities, Faith."

"What may not Faith and Love accomplish if used by Souls that can will the unseen substance of Being into objective reality? This higher transmutation is ever in progress here, and, as you say, it was used in the church today to demonstrate immortality in a way that the ignorant may term miraculous, but which you know to be the orderly outworking of a law of our spiritual Being. This law many who were present today will learn about in this life, in consequence of the wonderful vision vouchsafed to them. Do you fully comprehend what the Camp Meeting Demonstration has done for these lowly minded people who are here tonight? They do not now understand how conditions had been magnetized, nor what the dynamic force was which made it possible for those Ethereal Beings to so reveal to clothe themselves with sufficient material substance to render their forms visible to all beholders. But they rejoiced in the privilege given them to see the angels, and their souls are purified as by a heavenly flame. Their love and loyalty to all who are associated with Roseland are so compelling, they accepted all they saw without a doubt or a fear. They have no knowledge of the ether fluid which enabled those Visitants to levitate themselves in the air. Nor do they sense the fact, that the event they witnessed today touches the fringe of man's divine evolution, an evolution now closely impending. But what they did grasp as the truth was that if they could see, and really did see angels, their Souls are free, and nothing lower than God can ever again enslave their minds. They will never lose the wisdom which came

today to them through their love and faith. I predict, Elinor, that many of those humble trusting creatures will grow in grace, even to the point of understanding the hidden truth expressed in the answer made by Jesus when He said: "Is it not written in your law I said Ye are Gods?"*

"Could you associate in your thoughts, Elinor, such power as you witnessed today, with anything savoring of the commonplace? Can you entertain the idea of devoting this Spiritual Sanctuary to any inferior uses? Dear child, Roseland is so vitalized with spiritual power that not any but the meek and the lowly can endure its atmosphere. What makes these humble people so happy and thankful to come here? It is because of the healing, inspiring ether they breathe: the deep, unutterably deep love and gratitude they feel toward your family for estimating them by their soul worth, and for your forgetfulness of all else."

"Can you not understand what the blessed magnetism of Roseland is doing for them as they rest here tonight trusting in the love that is theirs as your fellow beings? The spirit of peace is incarnated in them and it soothes even the most rebellious hearts among them to resignation. It lifts others, who are more spiritually advanced, to grasp the inspiration that God meets man in the mind, and divine revelations can, and do come, through the imagination to even the lowliest of His children.

"Can anything be of greater value to a Soul than to sense its own powers? Deplete Roseland of its spiritual atmosphere and you destroy the Image of God that is growing in the minds of those who love it. Roseland is treasure land, rest land, God's land, for all who need it and come to it.

"It is Heaven manifested on earth to him, who, while breathing its magnetism, discovers that within his own soul exists a Heaven; that he himself is the Son of God, and that God is his Father and the Father of us all.

"And, what it is to those living in the body, so in a greater degree is it to the countless numbers out of the body who have this opportunity to come here and learn the pos-

* John, 10:34.

sibilities latent within themselves. Death does not destroy the onward march of the soul, and the Messengers of God seek out opportunities on all planes for their wards to gain instruction that will fit them for advancement.

"And, here too, my child, come the homesick, the saddest of all the disembodied, who cannot make progress until the anguish of mind that creates this sense of orphanage is healed. There are no adverse influences here, for the living so love Roseland that the disembodied delight to be in its atmosphere.

"Enlarge your sympathies, Elinor, until you include all these fellow beings, who are on other planes than yours, in your Roseland hospitality. Their need of sympathy and fellowship is real. Send out a soul-welcome with me now, to all such, and send it in the name of all the Generations that have lived here and dedicated Roseland for use by all God's children, of whatever race or condition.

"Your Mother has made her Roseland a home for the homesick of this earth, for she knows that homesickness is soul-sickness, and she has tried to make every one she has ever met feel at home when with her. She has safeguarded her own children, and, not only them, but all the children she has ever known, from its chilling grasp, and it is here that she tries to have those of the enslaved race feel that they really own a soul-home and can come to it at any and all times and find welcome.

"In her highest hopes for you she sees you as one who will serve God by unselfish service for your fellow beings. Her aspirations today have been so lofty for you, that after hearing you speak at the table as you did tonight, she prayed for sudden and deep sleep. She is now with her loved ones who are living and working on other planes of being as well as on this, and she will return to her body invigorated with power. So unselfish is her existence that she must have renewal of strength through her spirit in order to keep her physical body well and strong.

"Do you ever fully realize what a worker and creator she is in her life, Elinor? How universal is her service; how

loyal she is to her indwelling Lord; how lightly she esteemed the rewards that the world about her considers valuable? Her imagination is her inner vestal virgin, an added spiritual, as well as mental faculty, and with it she not only figuratively, but literally, 'Gardens the earth with the roses of Heaven.'

"Praise God for all that Roseland means to you as the outward manifestation of the love and faith and effort of a race of ancestors of whom it can be truly said that in a world full of low ideals they raised their family altars to the Glory and Worship of the Living God.

"Praise Him that now, while in your early youth, you realize there is no real usefulness or real practicability outside the world of spiritual things. For, my child, the highest practicability is ever the highest spirituality. The most intangible and imponderable substance of which even dreams are made is more real than iron and steel, and more enduring. In fact the only real and enduring values in this world are its spiritual ones. You do realize this, do you not, Elinor?"

"As I listen to you, I do," I answered.

"Then rejoice in the heritage that is yours as a descendant of people whose lives were radiantly selfless; whose love for God and man was so pure that not even the curse of negro slavery ever touched them, nor the blight of ownership in slaves ever scarred their souls, for in place of mastership, they gave fellowship, and instead of oppression they substituted happiness, and by so doing taught men the difference between requited service and enforced servitude.

"Could you really know the boundless gratitude of the colored people for Roseland's friendship and hospitality, you would better understand the value of Roseland's spiritual mission.

"The miracle that was performed today was largely for the benefit of these lowly people who had thought their cup of happiness already full to overflowing when they were permitted to have a holiday for the entire Camp Meeting. They are not wholly unaware of the fact that in some way your

family secured for them this vision of the angels, and they would not give up today's experience for the wealth of kingdoms, not even for life itself which means to many of them, alas, but little more than physical existence.

"A new sense of manhood and womanhood was born in their humble hearts today; and they will never lose its blessing. Can you not help them to learn to think that they may, if they will, transform their bodies into a far higher humanity than they now know? Can you not impress upon them some faint idea, at least, of what Jesus meant when He told His Disciples that the Kingdom of Heaven was within? Surely, Elinor, you know what tremendous powers are yet to be liberated in mankind? You were born of those whose faith was fluidic and creative; and whose knowledge of the Universal Law was so complete that they themselves were the creators of the material abundance which was theirs. And they knew also that the one and only way to possess this abundance was to bestow it in service for others. Always creative, always creating, work was worship with them; they realized that the higher their souls could climb upward, the greater would be the increase of their mental and spiritual activities. Conscious of the Universal Spirit of Being they merged their Individual Spirit in it, and, they worked through the power of their imagination and not alone by sordid material methods.

"Think what a mighty worker King David was, Elinor; how varied his gifts, how multitudinous his activities. He was inspired by the Spirit; he saw the Christ in every man, and knew the better way of service was through an appeal to the Spirit of Christ in us. For this reason he asked for power to fire the imaginations of the Hebrew people with the Ideal of Temple Building. His purpose was to build into their souls not only the Idea of a great Temple of wood and stone in the Holy City, but as well a greater Temple within themselves. A Temple in the spiritual New Jerusalem which time could never touch or decay efface. Keep this lesson in your heart, Elinor, and be inspired by the example of King David whenever you meditate upon the New Jerusalem which to you is Roseland."

THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XV.

THE SABBATH OF THE SORCERERS

The rites of the Gnostic Sabbath were carried into Germany to an association which took the name of Mopses.[12] There the Kabalistic goat was replaced by the Hermetic dog, and at the time of the reception of a candidate, male or female—for the order admits women—they bring him or her in with bandaged eyes, and make around him or her that infernal noise, which has given the name of Sabbath to every unexplainable rumor. They asked whether he or she was afraid of the devil. They then rudely proposed the choice between kissing the posterior of the Grand Master or that of the opse, which is a little figure of a dog covered with silk, and substituted for the ancient great idol of the He-Goat of Mendes. The Mopses have for a sign of recognition a ridiculous grimace which recalls the phantasmagoria of the ancient Sabbath, and the masquerade of those present. Moreover, their modern doctrine is summed up in the worship of love and liberty. This association took its rise when the Romish Church persecuted Freemasonary. The Mopses pretended to be only recruited in Catholicism, and they substituted for the oath of reception a solemn engagement upon

[12]German, **mops**, a pug-dog. A pun from **Mopsos**, who was a celebrated prophet or interpreter at the oracle of Apollo at Klaros.—A. W.

honor to reveal none of the secrets of the Association. It was more than an oath, and religion had nothing to say.

The Baphomet of the Templars whose name should be spelled Kabalistically reversed, is composed of three abbrevations. Tem ohp Ab, Templi, omnium hominum pacis abbas. The father of the temple, universal peace among men. Baphomet was, according to some, a monstrous head; according to others a demon in the shape of a he-goat. A sculptured box has been lately disinterred in the ruins of an ancient commandery of the temple, and antiquaries have observed there a Baphometic figure conformable, as to the attributes, to our He-Goat of Mendes, and to Khunrath's Androgyne. This figure is bearded, with an entire female body. She holds in one hand the Sun, and in the other the Moon, attached by chains. It is a beautiful symbolism—this manly head which attributes to thought alone the initiative and creative principle. The head here represents the mind, and the body of the woman, matter. The heavenly bodies chained to the human form and directed by this nature whose intelligence is the head, offer also the most beautiful allegory. The entire sign has been found none the less obscene and diabolic by the learned men who have examined it. Need one be astonished after that to see accredited in our day all the supersition of the Middle Ages? One thing surprises me; it is that believing in the devil and his imps, the fagots are not again lighted. M. Veuillot would like it, and with him it is a reasonable thing to do so. We must always honor men who have the courage of their opinions.

Let us contribute our curious researches and reach the most horrible mysteries of the conjuring-books; those which relate to the evocation of devils and to contracts with hell.

After having attributed a real existence to the absolute negation of good—after having enthroned the absurd, and created a god of falsehood,[18] it remained for human

[18]Darius Hystaspes in the Inscription at Behistan, denominates the cause and doctrines of the Magus Gomata, the Lie. Ahriman or Anramainyas was the personification of falsehood, but Darius seems not to have known of him.

folly to invoke this impossible idol, and this is what the fools have done. An individual wrote to us lately, that the very respectable Father Ventura, ancient Superior of the Theatines,[14] examiner of bishops, etc., after having read our Dogma, had declared that the Kabala in his eyes was an invention of the Devil, and that Solomon's Star was another device of the Devil himself to persuade the world that he, the Devil, was but one with God. Behold, what those who are masters in Israel seriously teach! The Devil, the ideal of Nothingness and darkness, inventing a sublime philosophy which is the universal base of faith and the key of the arch of all temples! The Devil affixing his seal by the side of that God! My venerable masters in theology you are more of sorcerers than people thought and than you think yourselves to be; and he who said: "The Devil is a liar and its father," would perhaps have some little things to say again in regard to decision of your paternities.

The evokers of the Devil, should first of all, belong to the religion which admits a Devil as creator and rival of God. In order to address ourselves to a power, it is necessary to believe in it. Given a firm believer in the Devil's religion, this is the way he should proceed to communicate with his pseudo-God.

Magic Axiom.

In the circle of its action every idea (verbe) creates that which it affirms.

Direct Consequence.

He who affirms the actual existence of the Devil, creates or makes the Devil.

What It Is Necessary to Possess, in Order to Succeed in Infernal Evocations.

First, invincible stubbornness.

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[14]The Theatines are an order of Italian Monks, and took their name from Theate, a city of Naples. They are also called Pauline Brothers, Apostolic Clerks, Clerks of the Divine Providence. The order was founded by the archbishop of that province in 1524 as an offset to the Reformation, and to elevate the tone of piety. These monks have no property and do not beg, but subsist on voluntary contributions, and devote their time to religious instruction.

Second, a conscience both hardened to crime, and very accessible to remorse and fear.

Third, an effected or natural ignorance.

Fourth, a blind faith in all that is incredible.

Fifth, a completely false idea of God.

It is essential afterward:

Firstly, to profane the ceremonies of the worship in which we believe, and to tread under foot the most sacred symbols.

Secondly, to make a bloody sacrifice.

Thirdly, to procure the magic fork.[15] This is a branch of a single shoot of the hazel-nut tree or almond tree, which must be severed by one cut of a knife which shall have served at the sacrifice. This small wand should terminate in a fork. It is necessary to plate this wooden fork with an iron or steel fork made from the very blade of the knife which severed it.

It is necessary to fast fifteen days, making but one repast after sunset, without salt. This repast should be of black bread and blood, seasoned with spices, without salt, or black beans, and with milky and narcotic herbs. Also, every five days to be intoxicated after the sun goes down, on wine, in which for five hours five heads of poppies and five ounces of triturated hemp-seed are infused. The whole contained in a linen cloth which was spun by a prostitute. (Strictly speaking, the first cloth at hand will answer, if it was spun by a woman.)

The evocations can take place either on the night of Monday or Tuesday, or on that of Wednesday or Saturday.

It is necessary to choose a solitary place with a bad reputation, such as a cemetery haunted by evil spirits, a ruin that is feared in the country, the cellar of an abandoned convent, the place where murder has been committed, a Druid altar, or an ancient temple for idols.

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[15] The divining rod. The peach, which was likewise a Sacred Tree anciently, answers as well as its kindred the almond. The rod of Aaron (Numbers XVII) was a green almond-twig.

It is necessary to provide oneself with a black robe, without seams or sleeves; with a leaden cup made under the signs of Venus and Saturn; with two candles of human fat fixed in two candlesticks of black wood cut in the form of a crescent; with two crowns of vervain; with a magic sword having a black handle; with the magic fork; with a copper vase containing the blood of the victim; with a shuttle containing perfumes which shall be of incense, camphor, aloes, ambergris, storax, incorporated and kneaded with the blood of a he-goat, of a mule and of a bat. Four nails must also be torn out of the coffin of a culprit that was executed; the head of a black cat fed on human flesh for five days; a bat drowned in blood; the horns of a goat cum quo puella concubuerit;[16] and the skull of a parricide. All of these horrible objects being brought together, which are difficult to collect, this is the way they are disposed.

A perfect circle is to be traced with the sword, reserving, however, a break or outlet. A triangle is to be inscribed in the circle; the pentacle traced by the sword to be colored with blood; then at one of the angles of the triangle the chafing dish on three legs is to be placed, which also should have been counted among the indispensable articles. At the opposite base of the triangle, three little circles are to be made for the operator and his two assistants, and behind the operator's circle is to be traced the sign of the Labarum or the monogram of Constantine, not with the blood of the victim, but with that of the operator himself. The operator, or his acolytes, should have their feet bare and their heads covered.

The skin of the immolated victim will also be brought. This skin cut in strips, is to be placed in the circle, and will form an interior circle to be fixed at the corners with four nails of the executed person. Near the four nails, outside the circle, should be placed the cat's head, the human (or rather inhuman) skull; the goat's horns, and the bats. They

[16]The rite of Mendes described by Herodotus, but which Plutarch denies.

should be sprinkled with a sprig of birch dipped in the blood of the victim; next a fire of alder and cypress woods is to be lighted; the two magic candles shall be placed to the right and left of the operator in the crowns of vervain. (See the figure at the commencement of this chapter.)

The formulas of evocation will then be pronounced, which are to be found in the magic elements of Peter of Apono, or in the conjuring-books, whether manuscripts or printed. That of the Great Grimoire, repeated in the vulgar Red Dragon, was voluntarily altered in the printing. This is the way to read it:

Per Adonai Eloim, Adonai Jehova, Adonai Sabaoth, Metraton On Agla Adonai Mathon, verbum pythanicum, mysterium salamandræ, conventus sylphorum, antra gnomorum, dæmonia Cæbi Gad, Admonsin, Gibor, Jehoshua, Evan, Zariatuatmik, veni, veni, veni.[17]

The great appellation of Agrippa consists merely in these words: Dies mies Jeschet Boenedoesef. Douvema Enitemaus. We do not flatter ourselves with understanding the sense of these words, which perhaps have none and should not have any that is reasonable, since they have the power to evoke the Devil, who is the sovereign of unreason.

Pico del Mirandola, no doubt, for the same cause, affirms that in black magic the most barbarous and absolutely unintelligible words are the best and most efficacious.[18]

The conjurations are repeated, in raising the voice and with imprecations and menaces till the spirit responds.

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[17]By Adoni Aloim, Adoni Jehovah, Adoni Sabaoth (The Lord God, the Lord of Life, the Lord of Hosts), Metraton (Mithras) who is the glorious Lord of Knowledge, the Pythonic Word, the Mystery of the Salamander (Fire-Spirit) the assembly of the Sylphs, caves of the Earth-Spirits, the demonian God of Heaven, Al Musin, Gibor, Jehoshua, Eva, and Zariatuatmik, I have come, I have come, I have come.

[18]In the Chaldean Aphorisms, it is prohibited to disuse such words: Change not barbarous names. There are names given from God, in every nation, which have an unspeakable power in Mystic rites."

Iamblichus also vindicates their use in the Egyptian and Assyrian worship. But this sentence of Agrippa is nonsense unless it be some kind of secret writing. Inderman declares such to be only Greek and Latin words badly read and pronounced.—A. W.

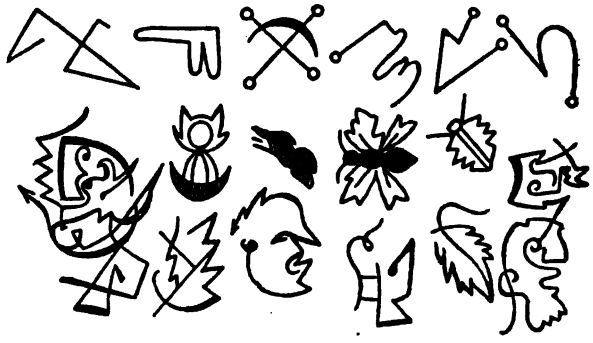
When about to appear he is generally preceded by a violent wind, which seems to make the whole country howl. Then domestic animals tremble and hide themselves; those present feel a blast in their faces, and their hair moistened with a cold sweat stands erect on their head.

The great and supreme appellation is, according to Peter of Apono, as follows:

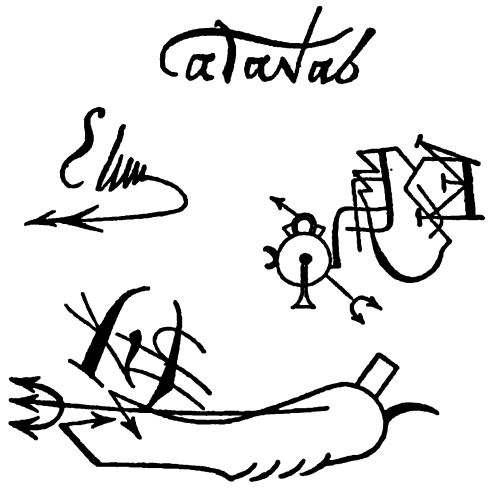
"Hemen-Etan! Hemen-Etan! Al Ati Titeip Aozia Hyn Teu Minosel Achadon vay vaa Eye Aaa Eie Exe A El El El A Hy! Hau! Hau! Hau! Hau! Va! Va! Va! Va! Chavajoth.

Aie Saraye, aie Saraye, aie Saraye! per Eloym, Archima, Rabur, Bathas super Abrac mens supervenians Abeor super aberer Chavajoth! Chavajoth! Chavajoth! impero tibi per clavem Salomonis et nomen magnum Semkamphoras.'

Behold now the signs and ordinary signatures of the demons.



These are the signatures of simple demons: Here are the official signatures of the princes of Hell; signatures verified judicially. (Judicially! O M. Count Mirville!) and preserved in the judicial archives as **settled documents** for the prosecution of the unfortunate Urbain Grandier.



These signatures are affixed at the foot of a compact or fac-simile, of which M. Collin de Plancy has given in the Atlas of his Infernal Dictionary, and which bears as a post-script: "The original is in Hell in Lucifer's cabinet." Precious information enough in regard to a locality very little known, and about an epoch so near to us; anterior however to the prosecutions of the young Labarre and d'Etalonde, who, as everyone knows, were contemporaries of Voltaire.

The evocations were often followed by compacts that were written upon goat-skin parchment with an iron pen and a drop of blood that should be drawn from the left arm. The schedule was double; the evil spirit carried away one, and the voluntary reprobate pocketed the other. The reciprocal engagements were for the demon to serve the sorcerer for a certain number of years, and for the sorcerer to belong to the demon after a set time. The church by its exorcisms has consecrated the belief in all these things, and we can say that black magic and its dark prince are a real living terrible creation of the Roman Catholic Church; that they are even its special and characteristic achievement, for priests do not invent God. Therefore true Catholics have at the bottom of their heart the preservation and even the regeneration of this great work, which is the philosopher's

stone of official and positive worship. It is said, that in the language of the galleys, culprits call the Devil, the baker. Our whole desire, and we here speak no longer as magists, but as a devoted son of Christianity and the Church, to which we owe our primary education and our first enthusiasms, our whole desire, we say is, that the phantom of Satan should no longer be called the baker of the ministers of morality and representatives of the highest virtue. Will our idea be comprehended and the boldness of our aspirations pardoned for the sake of our disinterested intentions and the sincerity of our belief?

The creative magic of the Devil—that magic, which dictated the Grimoire of Pope Honorius, the Enchiridion of Leo III., the exorcisms of the Ritual, the sentences of the Inquisitors, the judicial papers of Laubardement, the articles of the brothers Veuillot, the books of M. M. de Falloux, Montalembert and Mirville—the magic of the sorcerers and of pious men who are not so, is something truly reprehensible among some and infinitely deplorable among others. It is especially to combat these sad aberrations of the human mind, while unveiling them, that we have published this book. May it serve for the success of this holy work.

But we have not yet shown these impious works in all their turpitude and monstrous folly. It is necessary to stir up the bloody mud of past superstitions; to stir up the annals of demonomania to conceive certain crimes which imagination alone could not invent.

The Kabalist Bodin, Israelite by conviction and Catholic from necessity, had no other intention in his Demonomania about the sorcerers than to strike Catholicism in those works, and to sap it in the greatest of all the abuses of its doctrine. Bodin's work is profoundly Machiavellian, and stabs to the heart the institutions and men that he seems to defend. One who has not read it would imagine with difficulty all the bloody and hideous things which he has collected and heaped up—acts of revolting superstition, sentences and executions stupidly ferocious. "Burn all!!" the

Inquisitors seemed to say, "God will know his own."[19] Poor fools, hysterical women, and idiots were burned without mercy for the crime of magic; but how many great culprits also escaped from this unjust and sanguinary justice. This is what Bodin makes us understand, when he relates to us anecdotes like those which he assigns to the death-bed of King Charles the IX. It is an abomination, little known and which has not yet, so far as we know, even at the epochs of the most feverish and desolating literature, tempted the genius of any romancer.[20]

Struck by a malady, the cause of whose frightful symptoms no physician could discover or explain, King Charles IX was about to die. The Queen mother, who governed him entirely, and who under a new reign was likely to lose all, the Queen mother whom they suspected of causing this illness, even against her own interests, because they always supposed this woman capable of any secret artifice and unknown interests, at first consulted her astrologers in reference to the king and then had recourse to the most detestable magic arts. The condition of the malady, getting worse day by day, and becoming desperate, it was desired to consult the oracle of the Bloody Head. This is the way they proceeded in this infernal undertaking.

They took a child of fair countenance and of innocent morals. They caused him to be prepared secretly for his first communion by a chaplain of the palace; then the coming day or rather night of the sacrifice having arrived, a monk, a Jacobian apostate,[21] addicted to the secret works of black magic, began at midnight, what is called the Devil's mass in the chamber of the sick man, and in the presence of Catherine de Medicis and her trusted followers alone.

This mass was celebrated before the image of the Devil, having under its feet a cross overturned. The sorcerer

[19] The Roman Legate who was present at the massacre of the Alligenses in Provence, was asked, it is said, to stop the butchery of the Catholics which was going on at the capture of a city. "Slay all," he replied, "the Lord will know his own."

[20] When did it become safe for a man in France to repeat or even know the crime of a King or nobleman? Not till the Revolution.

[21] A branch of the Franciscan order of monks was called Jacobians.

consecrated two wafers, one black and one white. The white was given to the child that was brought in clothed as if for baptism. Immediately after his communion his throat was cut upon the very steps of the altar. His head was detached from its trunk by a single blow, and placed all palpitating upon the great black consecrated wafer which covered the bottom of the paten, and then carried to a table where the mysterious lamps were burning. The exorcism then began. The Devil was commanded in due form to pronounce an oracle, and to reply by the mouth of this head to a secret question which the king dared not make aloud, and had not confided to any one. Then a weak voice, a strange voice, with nothing human about it, made itself heard in the head of this poor little martyr. This voice said in Latin: "Vim patior." ("I am forced to it.")

At this reply, which doubtless announced to the sick man that Hell would protect him no longer, a horrible trembling seized him; his arm stiffened—he cried in a hoarse voice, "Take away that head! Take away that head!"

Even to his last breath, he was heard to say nothing else. Those who waited upon him, and who were not in the confidence of this frightful mystery, believed that he was pursued by the phantom of Coliginy[22] and that he thought that he again saw before him the head of the illustrious admiral. But it was not remorse that agitated the dying man; it was hopeless fear and the anticipation of Hell.

This black-magic legend of Bodin recalls the abominable practices and the well-merited punishment of that Giles of Laval, Lord of Retz, who passed from asceticism to black magic and in order to conciliate the good graces of Satan, gave himself up to the most revolting sacrifices. This lunatic declared at his prosecution, that Satan had often appeared to him, but had always deceived him by promising him treasures which he never gave him. It turned out from the judicial statements, that several hundred unfortunate children had been victims to the cupidity and atrocious fancies of this assassin.

[22] Admiral Coligni, the chief of the French Protestants and influential at the French Court, assassinated at the massacre of St. Bartholomew.—A. W.

CHAPTER XVI.

Spells and Charms.

WHAT the sorcerers and necromancers especially sought from the impure spirit, in their evocations, was that magnetic power which is the portion of the true adept and which they desired to usurp in order to abuse its shamefully.

The folly of sorcerers being a wicked folly, one of their main objects is the power of casting spells, or deleterious influences.

We said what we think of spells in our Dogma, and to what degree we consider this power dangerous and real. The true magus casts spells without ceremony, and by means of his mere reproof, upon those he admonishes and believes it necessary to punish. He even casts spells by his pardon over those who wrong him, and the enemies of initiates never carry far the impunity of their injustice. We have verified for ourselves numerous examples of this law of fatality. The executioners of the martyrs always perished miserably, and adepts are the martyrs of the higher intelligence. But Providence seems to despise those who despise them, and to cause those to die who seek their lives.

The legend of the Wandering Jew is the popular poem of this arcanum. A people sent a sage to suffer death. When he wished to rest for an instant they told him: "Go on!" Well! that people undergo a similar condemnation. It has been proscribed altogether, and without finding either pity or repose it will hear for centuries: "Go on!" "Go on!"

In the extreme of his tenderness, a certain learned man had a wife whom he loved passionately and madly. He honored the woman with a blind confidence, and leaned entirely upon her. Vain of her beauty and intelligence, this woman became envious of her husband's superiority and even hated him. After some time she left him, compromising herself for a man that was old, mindless, ugly and immoral. This was her first punishment. But the penalty did not stop there. The husband merely pronounced against

her that sentence: "I deprive you of your intelligence and your beauty." A year afterward those who met her no longer recognized her. Obesity had begun to disfigure her, and the ugliness of her new affections was reflected upon her countenance. Three years later she was positively ugly; seven years later she was insane. This happened in our own day, and we knew the two individuals.[1]

The magi condemn like skilful physicians and therefore there was no appeal when they pronounced sentence against a culprit. They have neither ceremonies nor invocations to make. They must simply abstain from eating at the same table with the condemned; and if they are constrained to seat themselves there they must neither accept salt from him or offer it to him.

The spells cast by sorcerers are of a different kind, and can be compared to a real poisoning from a current of astral light. They exalt their will through ceremonies to such an extent as to render it venomous at a distance, but as we have made plain in our Dogma, they oftener expose themselves to be killed first by their own infernal machines. Let us expose right here some of their culpable proceedings. They procure hair or clothes from the person whom they wish to harm; then they make choice of an animal to be in their eyes the symbol of the individual. By means of the hair or clothes they place this animal in magnetic relation with him. They give it his name, and then kill it with a single stroke of the magic knife. They open its breast, tear out the heart, envelop this heart, palpitating, in magnetized objects; and for three days, at all hours, they bury nails, red-hot pins or long thorns in it, while pronouncing maledictions against the individual whose destruction is thus meditated. They are then persuaded, and often with reason, that the victim of their infamous manœuvers experiences as many tortures as though he had, in truth, all these points buried in the heart. He goes into a decline, and after a while dies of this strange sickness.[2]

[1] As the author's wife left him under similar circumstances there is little doubt that this relates to his own family history.

[2] This is illustrated by the Story of Margaret Rule, which is related by the Rev. Cotton Mather.

(*To be continued.*)

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THE WORD

A MONTHLY MAGAZINE

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GHOSTS THAT NEVER WERE MEN

GOOD LUCK AND BAD LUCK

THERE is what is called good luck and there is what is called bad luck. Some people are, at times, unusually successful, some ill-fated. The man of good luck feels that he will succeed in what he does; the unlucky man has a presentiment of failure or disaster. When it comes he says, "Just my luck." The points now are, not to look for underlying causes and ulterior purposes, nor for a philosophy and final explanation, but to consider that, on the surface at least, there are such things as good luck and bad luck in mundane affairs, and to show the connection of nature ghosts with the luck, including instances due to curses and blessings, and the use of talismans.

There are some persons who are attended by good luck. To them nearly all happenings are favorable. Some men in business find whatever ventures they embark upon resolve themselves to their advantage, their business connections bring them money; what seems to be a chance pur-

chase falling in their way becomes a money-making deal. Such as come to them for employment prove to be valuable and work harmoniously in with their current of good luck. At certain business offers which promise success, such men balk. Something they cannot understand tells them not to engage. In spite of their reason, which shows them the opportunity to be a good one and advantageous, they stay out. This something keeps them out. Later it is seen that the enterprise was a failure or at least that it would have caused loss to them. They say, "My good luck kept me out."

In railroad wrecks, sinking ships, falling buildings, fires, inundations, fights, and such general calamities, there are always lucky persons, whose good luck keeps them out of the danger or leads them through. There are some who are reputed to have a charmed life, and knowledge of their history would seem to prove the report true.

In the lives of soldiers luck plays an important part indeed. Hardly a life history of a fighter on land or sea is recorded which does not show that luck had much to do with their success or defeat. Luck prevented their mistakes from being discovered or availed of by the enemy; luck prevented them from doing what they had planned and what would have been disastrous; luck led them into openings the enemy had left weak or unguarded; luck brought them succor in time; and luck prevented assistance from reaching the enemy until too late under the circumstances. Luck saved their lives when death was imminent.

Some farmers have good luck. They plant the crops which succeed and which are in demand for that season, and they do not plant the crops which owing to some unforeseen cause fail that season. Or if they do plant crops which are generally a failure, their crops are a success. Their products are ready for sale when the market is good. Valuable things like minerals or oil, are discovered on their land, or a town springs up in their neighborhood. All this is aside from any proficiency the husbandman may show.

Some men will buy real property, against advice and their shrewd business judgment. They buy because something tells them it will be a good purchase. It may be that they hold on to it against sound advice. Then suddenly somebody turns up who wants the property for a special purpose and pays them a handsome profit, or the tide of business moves captiously to the section and the place of their holdings.

Investors in stocks, about which they know nothing, sometimes buy into property the value of which then increases, and they will refuse to buy, nothwithstanding the counsel of experts, and then find that their own impression was lucky. Ignorant and weak men engaged in lowly occupations, will suddenly be lifted by their good luck into fortune, irrespective of their industry or calculations.

Some people following dangerous occupations are lucky. They escape injuries such as others about them sustain. At moments when the lucky man would be the victim, something happens, his good luck, which prevents him from being at the place of the accident. This may continue through years of hazardous work.

Some mechanics are lucky, some unlucky in their work. The results some produce are to their credit apart from the merits. They may work without care, yet that is not discovered, or the want of care brings no bad results. They may do inferior work, but by good luck are not called to account.

Doctors, that is, medical practitioners and surgeons, are often favored by luck. Their so-called cures are fortunate turns, without or even against their agency, for the best, and for which they are given credit. The outcome of many of their successful operations is mere luck. Deaths they can do nothing to prevent, do not take place after all, and the doctors are reputed to have saved the life of their patients. The numerous mistakes such lucky men make, remain undiscovered. Unfortunate conditions of the patient which they have brought about are not charged to them.

All this is so, and was so, irrespective of the mysteries, policy and mutual protection measures the medical men have always employed and still employ. Some of them are lucky. Patients who seemingly ought to die get better and even recover when they come into contact with a lucky doctor. The gross carelessness and indifference some of these practitioners exhibit will not interfere with the luck, while it follows them.

There are collectors of books, curiosities, paintings, objects of art, to whom valuable and rare things come unsought and unlooked for and at a low price. An object for which they have long searched suddenly is offered to them unexpectedly. Lucky acquisitions.

Some artists are lucky, but such are usually not real artists. They come into fashion, they obtain a reputation, make connections with fanciful, wealthy patrons, and so their output of paintings, sculptures or architectural designs is profitably disposed of. They have luck. This comes to them irrespective of business ability they have, or efforts they make.

There are on the other hand, some persons who have bad luck. That seems much more pronounced than the good luck of the others. Whatever such unlucky persons undertake to do, results in a wordly disadvantage, and sometimes to them and to others. What is true of persons having luck, is true in the opposite sense of those who are unlucky. This unlucky feature of life does not apply to the shiftless, slothful, unfriendly, tactless, ignorant and careless ones who seemingly deserve their ill adventures. The luck is such because it befalls persons steadily, and apparently against the order of things which is commonly considered to be usual and natural.

The unlucky man, in spite of all toil, foresight, and precaution to avoid trouble, runs into bad luck. His work will be blasted, his plans blighted. Just when his plans are laid to bring success, some inopportune event occurs which spells failure. A building he bought at a bargain, burns down be-

fore he can get insurance on it. Timber land he inherited is ravaged by a fire from a camp. He loses a law suit through the failure of a witness to remember at the particular moment of speaking in court, or through the loss of a document, or through the neglect of his lawyer, or through the prejudice or indisposition of a judge.

No man can act perfectly, carefully and correctly at all times. Everybody makes some mistakes, is unmindful in some respects. Yet where a hundred blunders remain undiscovered with a lucky man or some of them even are turned to his advantage, there with the unlucky man one small mistake or item of trivial neglect will be a factor, bringing failure to his plans, or it will be discovered and cause him discredit out of all proportions to the smallness of the shortcoming.

Again, no man is independent. Everybody has to rely upon working with others, or upon the work furnished by others. In the case of an unlucky man the bad luck, if it cannot break in upon him in any other way, will come as the result of some error or failure of one of the persons on whose assistance he has to depend.

As the lucky man avoids accidents, so the unlucky is led on, brought from afar, to be there at the proper time and participate in the disaster and have his bad luck. There are some persons who without precaution and under adverse conditions, will escape contagious diseases, but the unlucky man will, no matter how careful and regular his actions, be a victim. The home of the unlucky man is selected by burglars for entering and they will be led to the hiding place of his valuables.

Luck may affect the worldly aspect of all activities, relations, and institutions of men and women not only in and about business, making contracts, buying and selling, law suits, elections, employment, the work of the farmer, mechanic, professional and artist, all manual and mental labor, inventions, war, escape from disaster and commission of crimes with impunity, affliction with ailments, but even

marital and family relations are affected by luck. Some men are lucky in having wives who stand neglect and temptation, and wait patiently at home for the husband. On the other hand some men are so unlucky that though they spend all their time and energy for their wife and family, the wife will play false for years. Women too are lucky and unlucky in a similar way with husbands and others.

The aspect which distinguishes luck is, that good luck and bad luck are occurrences which are out of proportion to the general order and course of things. The feature is that these occurrences are abnormal. There is nothing to show that they are deserved, are just. A fatality seems to govern the life of people in which good luck and bad luck are prominent.

To be continued.

In the next issue of The Word will be shown how man creates a Good Luck Ghost.

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford

CHAPTER X.

AS I awoke in the morning, I imagined I heard some one speaking to me. I quickly recalled that I was at Roseland, and, immediately, I thought of the God Man who had told me the story of King David and of the mighty power of the Imagination when controlled by a trained will. Suddenly my mind was diverted to the sounds of children's voices on the lawn. But the almost total darkness of the room led me to conclude I was mistaken in thinking I had heard the Jubileers outside. No noises about the house came to me, and hence I deluded myself with the idea that it must be a very early hour in the morning. Had I made a personal investigation I should have discovered someone had been into my room and had lowered the heavy venetian blinds at the windows thus entirely excluding daylight. But again I heard someone speaking to me; this time clearly and distinctly, and now I fully recognized it to be the God Man's voice; and it was saying: "One has come to Roseland, Elinor, to whom I can minister if I may have your help. His mind is disturbed to a point fast approaching insanity. He is very combative over the statements made to him concerning the happenings at Shiloh Church yesterday, and is so antagonistic as to be hostile toward everyone. His sufferings are disastrously affecting himself and others."

"What can I do?" I timidly enquired.

"Quickly make ready to go to his presence; I will prepare you for what you are to say to him."

Hearing someone moving about in the adjoining room, and thinking it must be Mother, I called to her to come to me.

The door was opened by Aunt Chloe, who said that Mother had just gone downstairs to talk with Mary Lee. I was already up and was busily engaged in making my toilet.

"Is it late?" I asked.

"Yes'm, for summer time it is late; the big hall clock has just struck nine."

"Oh, then I have overslept; I thought I heard the Jubileers outside some little time ago. Now I must hurry my dressing, and when I go down I will see them."

"You wont see them, Miss, because they are back at home now. Betty and Jasper went with them more than two hours ago. Mr. Landon and Mr. Woodman went along, too, on horseback, but they will be here again after dinner."

"Who is talking on the veranda?"

"Mr. Norvil is there with your Father and Dr. Meredith. I think Mr. Lanier is there; he was just now."

"Please, Aunt Chloe, tie my bows quickly; I must go and speak to Mr. Norvil.'

If Aunt Chloe thought it strange that I wanted to go and speak to this stranger she said nothing, and I felt so eager to be off on my errand, I did not wait to explain anything to her.

Out into the hall I hastened and should have run at full speed to the head of the stairway had I not felt the presence of the God Man. I halted myself to hear his directions. He said he was asking an unusual service of me, because a fellow being's salvation depended upon the outcome of this visit to Roseland. And he trusted me fully.

I promised to do my part, and he told me to go to the front door and stand there until the excited man should say something to which I would be prompted to make appropriate reply. My footsteps must have been timed by him, for just as I came into full view of all who were sitting on the veranda, Mr. Norvil turned toward Dr. Meredith, and

with uplifted arm, said in angry tones: "Nothing in this world can ever make me believe that you people saw what you are claiming you did see, it is simply impossible."

"Nothing is impossible with God," I replied, in a calm, measured tone, that was much stronger than my ordinary way of speaking. I then quickly added: "Mr. Norvil: I have a message to deliver to you, and with my Father's permission, I will give it now."

Father instantly came and stood beside me, saying in his bright, cheerful way: "Speak your message, my child."

"First, I must prove to you, sir, that I am somewhat acquainted with your mental troubles. Yours is a nature that demands proofs and you will not accept the statements of others without evidence that is satisfactory to you. I will endeavor, therefore, to convince you of several facts, known to me, and you will please to deny or confirm my statements as I make them.

"Every night of your life, Mr. Norvil, you are haunted with the same dreams. Is not this true?"

"Yes," he promptly admitted.

"The dream is always of a woman who weeps violently and who tells you over and over again, she was not dead when ——"

"Yes! yes!" he interrupted, before my sentence was concluded.

"And only last night after dreaming this dream again, you sprang up in your bed, and with your arms upraised and your hands tightly clenched you cried aloud in agony: 'My God, I shall go mad if this horror does not end.' "

"Yes, I did say that last night."

Everyone present was now anxiously watching the poor man, who was trembling violently.

"I am acting as a friendly messenger to you, Mr. Norvil, and am directed to tell you that with your co-operation this poor, suffering soul can be freed. She must be freed, if you are to be free. This woman who comes to you is named Esther; she was supposed to have died, very suddenly, of cholera."

"Yes, that is true," Mr. Norvil answered, and for the

first time, he showed genuine interest in me.

"She was buried in very great haste."

This fact was reluctantly admitted.

"Esther was not dead, Mr. Norvil; she had collapsed after a severe chill, and was in a coma. She died in her coffin after she had been buried, Mr. Norvil. The horror and the agony of her last moments are now being lived over and over before you. She will continue to appear to you until you let us help you to release her earth-bound soul from its present environment."

Mr. Norvil, in sudden excitement, had sprung to his feet and was now acting as though he was being suffocated with emotion. Father and Dr. Meredith both tried to soothe him, but it required time for him to master his agitation. After he had finally resumed his seat, I said as gently as I could speak: "Her body is dead, but her Soul seems not to be able to get away from it. She is continually re-enacting the struggles she made when she realized that she was buried alive. She returns to you, Mr. Norvil ——"

I had intended to add "for help," but the man suddenly shouted at me, the statement "the Doctor thought she was dead; I'm not to blame, if I ordered her to be buried, am I?"

"Mr. Norvil, this is my message to you:

"Will you not for the sake of little son, Harry, help Esther?"

"Harry! Harry; my baby boy, what has he to do with this horrible business?"

"Your little sunny-faced, blue-eyed boy died when he was two years old, and that was sixteen years ago. He knew and loved Esther, who was his nurse. Is not this true, Mr. Norvil?"

A sob was the only response. Then I went on to say: "You are not the only person to whom Esther has frequently appeared, she is seen both by her husband, Amos, and by her grown daughter; in fact, all her children have seen her. Amos knows the truth, too, Mr. Norvil; he did not think she was dead when you ordered her to be placed in the coffin; he wanted to put hot applications about her and try to save her. But everyone was in a panic because of the

cholera epidemic, and, had it been otherwise, no one would have dared to oppose your orders.

"Both Amos, and Elizabeth, his daughter, have suffered, and are suffering tortures, and it is because of all this suffering that you have been influenced to come here this morning. You came almost against your will, and only because you were so angry with your negroes for reporting what they saw at the Camp Meeting. For Harry's sake, I ask you to feel pity for that broken-hearted man and his wretched children. You can do what no one else can; and you must do it quickly, for, Mr. Norvil, if the facts that you and Amos now know become general there are dangers ahead for the community. Many have been buried alive in cholera epidemics, and people know this, or they believe they know it. One authentic case like Esther's will cause an uprising which cannot be quelled without widespread trouble.

"If you must have occular proofs that Esther was a victim of the panic you were all in at the time, hire trusty, experienced men, who are accustomed to such work; you can secure them from the Superintendent of the City cemetery, and have her grave opened privately.

"No, Mr. Norvil," I cautiond him, "You are wrong to have the thought that Amos would want to kill you; if what you are told is true. You are now thinking this thought, and I am able to read your mind. Put away all personal fears; do not think of yourself at all, think only of the duty you owe to Esther; think only of releasing her suffering grave-bound Soul. Undertake the task of ending these sufferings, and, by so doing, help everyone. You must act, quickly and unselfishly, if you care to help others, and as well, **to save yourself from insanity."**

The man stared at me with a look of abject terror and misery depicted in his face. I was truly sorry for him, and was feeling that my strength was departing from me, when Mother most unexpectedly appeared beside me. Passing out to the veranda she went directly to Mr. Norvil's side. He was now in pitiful distress and it required all her gentle magnetism, and Father's words of encouragement to soothe

him. Suddenly my sense of responsibility vanished. I made my escape into the hall and went directly to the breakfast room, hoping to find someone who would give me a cup of coffee. Mary Lee was evidently expecting me, for my breakfast was ready and I sat down at the table with a feeling of genuine gratitude to her for it. I was trembling from nervousness and exhaustion.

Later on I returned to the veranda where Mother and Doctor were chatting. Father had gone with Mr. Norvil to the terrace where his carriage awaited him. When he returned to us he said that Mr. Norvil was in a much better frame of mind; in fact, he was a changed man. And, turning to me he added, Mr. Norvil asked me to thank the little girl, and to tell her he should not have the grave disturbed because he believed every word she had said. And he voluntarily promised me to go home and recall his threat to punish any one who went to the Camp Grounds again. All his people will be permitted to go to the meetings both today and tomorrow. As for Amos and his children, he said to me he should do all in his power, and he hoped that his son, Harry, might be told he was trying to help him. "He thought, you, Nellie, might be able to get this message to his boy."

"God moves in a mysterious way; his wonders to perform," said Doctor Meredith. "Of all the men I have ever met I have regarded Mr. Norvil as one of the sternest of masters to his slaves, and as a man whom all his acquaintances considered to be wholly indifferent to the happiness of others. How did you happen to have a message for him, Elinor?"

"Because he needed to hear it, I suppose," I answered lightly, "but now tell me please, Doctor, why is everyone so afraid of cholera?"

"For the reason that it is swift and deadly in its ravages. People are in terror the moment they know they have the disease, and the prompt treatment that should be rendered is not given to the sick. I have no doubt in my own mind that many collapse and sink into coma who could be saved if they were where proper treatment could be quickly rendered."

Cousin Will Mason joined us just then, and we were glad to be diverted from the painful subject we had been discussing. He told Mother that Elder Graham had sent up from Shiloh Aunt Chloe's fine rug, which, he added, she was now proudly displaying to an admiring audience in the servant's hall. Crowds were already arriving at the Camp Ground, the messenger who brought it told me, and Elder Graham thought it best to send the rug to Roseland.

The venerable old gardener appeared at the veranda with a basket of lovely yellow roses for Mother, and he asked her to "please see the gardens this morning," "because," he added, "dere never was such a sight of roses to be seen; all colors and all kinds."

"Is that so, Uncle Marcus; we thought the roses that were scattered yesterday in the church all came from our gardens!"

"I thought so, myself, but soon as I got home I went out to see, and, truly, Miss Elinor, in the forty years and more that I'se had charge of dese gardens I'se never seen so many blossoms in bloom at any one time." We were all amazed to hear this.

Finally, Mother asked him to put roses in the vases on the pulpit, both today and tomorrow, and she told him to take down quantities of them in a spring wagon. "Put many yellow roses with the pink ones, Uncle Marcus, for they were Mother's favorite color, you know, and I want them to be enjoyed by the congregation." Then she promised him that we would visit the gardens with him, and see the roses.

As a matter of fact we never knew where the "angel-roses" seen in the church came from, nor did we ever learn if those distributed to the congregation remained in their possession for any length of time. So much transpired, even after the morning services, to distract attention, that the flowers were forgotten. We had all shared alike the belief that they had come from our gardens and we should have continued in this belief had not Uncle Marcus thus enlightened us. Later on, when the subject of the Vision was under discussion, people generally talked of the Angels

they had seen, and of the singing they had heard, and the flowers were mentioned as the least of the features of that wonderful morning. But to us they always remained one of its important features.

When Mother and I were alone I eagerly seized the opportunity to apologize to her for making the thoughtless remarks I did make to the boys at the supper table last night. Then I told her of the God Man's visit and of what he had said to me of Roseland, and also of his telling me of King David's prayer. And I told her likewise of the request made to me by him, which I had carried out as well as I knew how, in the interview with Mr. Norvil.

"Nellie, do you never realize who this teacher is that you persist in calling a God-man?"

"No, Mother, I have no idea who he is. All I do know is that he is alive with the life we are living. I see always about him a flame of light that burns within his own Soul."

"And he does not appear to you as do the Small Person and the Good Lady?" she asked.

"No. But, Mother, you must know that until yesterday I did not discover who the Good Lady and the Small Person really were? So soon as I did realize the fact I wondered that I had not discovered it before. You will think me very stupid, Mother."

"No, not that, Elinor. You are never so much interested in personalities as you are in events; your visions are far more real to you than are the people about you, and you seem not to care to inquire concerning them."

"I have always felt that they were, in some way, related to us, Mother, for I knew they could not come about you, if they did not belong to you. And I also knew they were not alive to others who are on this earth in the sense that we are alive to each other."

Mother looked intently at me for a moment or two, and then asked me if they were not as much alive as the Brother, whom I persisted in calling the God-man? "Who and what does he appear to you to be?"

"Just what I call him—a God-man. Always when I see him I feel myself to be in the presence of a Living Flame.

I do not mean just an ordinary fire flame, but a ray of living fire. It seems to come from his interior self. He is alive in every atom and fibre of his being, and I think him as real as you are. He does not seem to be on the other side of a wide gulf as do people who have lived here and died and are now living in another place, as are my grandparents."

"You are right, my child. Now answer me this. Did you not see him in the church yesterday?"

I replied that I did not.

"He it was who, with other helpers, greatly aided those who were demonstrating their continued existence. Particularly did he assist Grandfather in manifesting his presence with the strength he did. Can you not imagine what tremendous electric currents had to be put in vibratory action to enable those disembodied people to show to us the shining bodies they wore? And can you not realize what magnetic elements had to be set in motion to increase the mental vibrations of that congregation to the place they did reach? Everyone had sufficient power given to see the vision, and to hear the singing; and only the most unselfish and highly trained souls could have wrought such a change. Think of the God-like force such Beings possess, and then sense their disinterested love for their fellow creatures."

"I knew before hand," she continued, "for he had told me of the plan to be carried out for our Camp Meeting, but I did not know what form the manifestations would take. He is the head of a fraternity, whose chief occupation is the spiritualization of humanity. All through Grandfather's life this was his work, and he had tried in every possible way to teach the real truths of Christianity; to make plain, to the lowliest of God's children, the fact that Jesus Christ was the Son of God; and he continually prayed to have the power to sanctify others through this Truth. This was his master thought in life; it was up to the moment of his death. A few months before he left us, he told me of his fellowship with this order, and said he now had permission to tell me, and had the promise that this Brotherhood would extend its love to me and to mine.

"Grandfather is evidently working; as when in the body, to teach the central spiritual Truths of life. He so wanted us all to understand the real life of Jesus Christ and to know that the Divinity within ourselves can best be proven by patterning our daily lives after this Divine Son of God.

"Yesterday, for some reason, I do not now know, he was permitted to make a mighty appeal to his former household of friends, and his efforts were successful through the co-operation of the members of this Most Christian Fellowship to which he was for so long a member. This host of true worshipers of God, by the use of simple, practical methods, controlled natural elements to vitalize the Spiritual Substance of life. As one person we were all lifted up together to a plane where we heard an invisible choir sing; saw with our earthly eyes a heavenly vision, and received every one of us, a new sense of the Power of God.

"We lived through wonderful experiences at Shiloh yesterday, my child, and we had the Holy Spirit poured out upon us with Pentacostal abundance. Perhaps, never again shall any of us have a similar experience, but some time, some where, each one who witnessed the scene, and felt the hidden forces at work in our midst, shall understand it clearly, and will then return thanks to God for this evidence of His goodness to all His children.

"We were all imbued with power from on high, and humble and thankful are we for this wondrous proof of our Savior's Love. Ages may pass before all will have reached the plane of Consciousness where the presence of our indwelling Lord is realized. But the seed once planted, its growth and ultimate development is assured. I thank God that we had the vision, my child, and I thank Him daily that we are identified with those on other planes whose one aim in living is to help the world to right knowledge. All through the night, Nellie, your God-man, and many of those who work with him, were bestowing blessings upon the wayfarers who rested here. I saw much of the work myself; and this morning I suggested to your Father to go among the people early, and to note their countenances before they had lost the effects of the spiritual power so generously

bestowed upon them. He did go and he has since told me, it was marvelous to see the gladness and gratitude of all with whom he spoke. Such appreciation of God's goodness to them as they expressed, touched him deeply. They are like little children in their thankfulness to the Heavenly Father, and some of them are awake to the fact that God is Spirit, and that they are His children. When once they can reason beyond this step to the point where they will grasp the central truth of Being—that God being Spirit, and we His children being Spirit, God and Man are necessarily one. Then will there be rejoicing among the angels over what was done for us at Shiloh yesterday. Once a soul catches fast hold of the Idea that it is one with God, and need never be separated from Him, then indeed will be found by it the Kingdom of Heaven, which Jesus told us was within."

Mother was evidently teaching me what I had need to learn at this time, and I listened to every word she uttered with close attention. I was glad to hear that the man whom I had intuitively recognized to be one who lived in true relations with God, was a Master Mind among those with whom he worked. It mattered little to me what the name of his Fraternity or Order was; I cared only that he was my Friend and desired to see me know myself. From him I had my first lesson of the three-fold fundamental powers of Man and to him was I indebted for instruction in the right method of detaching the Spirit from the limitations of both the Soul and the Body, when necessary to demonstrate this three-fold unity. Often I failed in comprehensive grasp of his teachings, but he was patient and I was obedient, and in my subconscious self was safely stored all the lessons he taught my youthful mind.

It was the God-man who symbolized Fire, and showed me the spiritual forces hidden in it; and, also its power of attrition when contacting with forces of less potency. I remember one demonstration he made when contacting fire with flint particularly well, for he took into his hand an ordinary piece of flint (perfectly dead matter I thought it), and by a simple process caused it first to emit bright rays,

and then to give a steady glowing light that seemed alive with heat and power.

It was the God-man who showed me the length, breadth and limitations of one of the psychic planes we visited together, and who entirely convinced me of the very defined limitations of psychics. If, throughout my earth life I have had no illusions regarding the personal limitations of psychics it is because I had the help of this Teacher when my own psychic vision was strongest. From him I learned to depend solely upon the only infallible guide, the inspiration of my own Spirit. It was my own Spirit that revealed to me his own spiritual height, when first I met him.

Early I learned from him the actual possibility of the avoidance of the total negation of life, by the gradual transition of Consciousness from one plane of existence to another. In a word, how to escape the sleep of death by the attainment of true knowledge of the creative power of the Universal Spirit. He told me that Jesus revealed the secret of immortality to man—which was in reality a gradual shifting of the Christ Consciousness to higher levels. The initiation of each of us into this divine truth will make all of us Sons of God.

To this Great Soul I was indebted for the power to discern the status of those on the psychic plane. This was of the greatest value to me, for from that time onward I was never afraid of astrals, or of the phantasmagoria of astral planes. The subject lost much of interest to me so soon as I saw it in right relation to my daily life on the physical plane.

As it is but natural for us to idealize a Soul that has awakened in our own Souls their higher possibilities, it was not surprising for me to name this teacher the God-man. It was only natural I should do so.

The stay we made at Roseland while the Camp Meeting was in progress, was as full of interest as of service. Mother did not go to the meetings either on Saturday or Sunday, but she actively promoted the comfort of everyone who came to Roseland. To her this homestead was really a sanctuary for all who loved God and tried to serve Him,

and its entire history as such proved that people appreciated its spiritual hospitality.

She had the old banquet hall, which had been closed for years, opened and aired, and there she invited those to come who wished to talk with her about the vision seen in the church. She was eager it should be understood aright. I remember one old white-haired man, who asked her if she thought those flying people were ghosts?

"What are ghosts?" she gently asked.

"Dead folks, Ma'm."

"Did you think those were dead people that you saw in the Church?"

"I couldn't make up my mind," was his simple but sincere answer. "Angels have wings in the picture books, but these people moved about in the air, and they didn't have wings. I want to know what to tell people when they ask me about it; that's why I ask you, Miss Elinor."

Mother's reply was: "My advice to you, one and all, is, do not talk about what you saw yesterday until you first ask God to tell you just what to say. Do not fail to thank Him constantly that you did see the beautiful vision, and ever keep it in mind that the Spirit side of this world is what you might call the upstairs side; and we are downstairs, being yet in our flesh bodies. But we are not dead to those we have ever loved; and they are not dead to us. They are absent from us, but not lost to us. Please believe this."

Mother spoke very slowly and with great earnestness. She was trying her utmost to help those who listened to her.

"May I ask you, Miss Elinor, one question?"

Mother bowed her assent.

"Why don't everybody see spirits?"

"Very few people prefer to see spirits," Mother answered. Then she said: "I will ask you a question now."

"Would any of you people here before me have gone to the Church yesterday if you had been told beforehand of the vision you would see there?"

Such a surprise as was felt by her and Father both, when the swift assurance was given from one and all that "nothing could have kept them away from the church."

"I wouldn't have missed seeing what I did for anything in this world," said one of those present with utmost reverence of manner.

Mother was greatly affected as she said: "I wish I could say to each one of you, just the right words you ought to hear from me. It is my prayer for you that you will never doubt the goodness of God. I think it will comfort us all to recite the Lord's Prayer. Elinor, my child, lead us in this prayer."

Then Mother rose up and everyone stood, and for the first time in my life I led a meeting in prayer. I ought to say I heard my own voice saying: "Our Father, which art in Heaven," for I was, if I can so describe my feelings, a spectator of myself. But Father speedily reinforced my efforts and with him it was easier to speak. Then everyone followed the words we uttered, and with an earnestness of purpose that was really eloquent with pathos.

Mother was finally completely overcome with emotion and sat down, while Father, ever self-controlled and resourceful, proposed that everyone be seated and he would go over the prayer again.

As he recited each sentence he asked his hearers to say the words after him. He gained the confidence of those humble people at once, and they forgot everything but their desire to learn the Lord's Prayer. Father was aware that few of them could read, and he was determined to help them all in his power. Then he had the inspiration to say to them, that he hoped all who were present would return to Roseland to stay all night, and tomorrow morning we could have another meeting. He wanted to have them know this prayer well, he said, and he would like to read several verses from the Bible that they could learn quickly.

Such happiness he gave them! Such hope and faith and peace!

How I happened to think of the answer that Jesus gave to Martha as she questioned his power to awaken Lazarus from his sleep of death I do not know, but almost mechanically I repeated it: "Said I not unto Thee that if thou wouldst believe, thou shouldst see the Glory of God?"

And strangely enough, it affected those devout souls as nothing else apparently had done. Everyone seemed eager to glorify God in words, and some prayed on bended knees for blessings to be poured out upon Roseland and its people. We all sang the Doxology, led by Father, and, when the meeting was ended, Mother went to the door and stood there to shake hands with everyone of those men and women who had taken part in our prayer meeting.

Afterward, in speaking of this meeting we recalled that very little had been said, after all, about the Vision. The people seemed not to be much concerned after hearing Mother explain about it. They were far more anxious to memorize the Lord's Prayer and to be told over and over again what Jesus had said about this life and about the Resurrection that is to follow it.

(To be continued.)

THE SOURCE OF RIGHTEOUSNESS

By Helen Stone Tuzo

IN a recent lecture ("The Mystery of Thought Forces"), a picture was presented of the inchoate masses of sensation and perception which crowd about the human being, seeking entrance, sustenance, and finally form as thought. Whence comes this surging multitude of would-be guests, this bread-line of the brain? Can they all be the cherished inmates of a former incarnation—"bogles" —which like that in the old North country story, have "flitted" with us when we moved from one fleshly habitation to another? Their solicitations and inducements appear too varied and numerous for that to be the case, because occupying the best rooms, are so many favored residents, already in possession, and beloved and served by the host with all diligence. These are the thoughts which arise from within, the Innate Ideas, the Original Concepts, the Intuitions of the philosophers. They seem not to be guests at all, but members of the family, nay, part and parcel of the master of the house and well-nigh inseparable from him. The ideas of succession in time, of relation in space, of personal identity, are such—and there are many more, close, intimate, apparently interwoven with the very being and yet in their reality illusory because transitory. Among these innate ideas, is often included that of right and wrong—correctly or incorrectly, who shall say? What, in its essence, is the hunger and thirst after righteousness?

There should be a distinction drawn, though to many it would appear to be a distinction without a difference, between Right and Wrong, and Good and Evil. In these latter, the connotation of advantage or disadvantage is inevitable, and those who declare that only what is beneficial in the long run may be called good, have a certain logic on their side. What is productive of pain to the individual or the race may be evil, so they say, and make of aspirations a commercial transaction.

Why should a man want to do right? Because honesty is the best policy, is a favorite answer, because if he does not, he will come in conflict with the law, and outraged society will revenge his transgression. There never was a more futile pretense at a reply than that; its assertion hardly a fact, its reason beside the mark. If invariably true to experience it would be an inducement to do right only, not at all necessarily to want to do it. To do right under fear of consequences is to act under compulsion, which is more apt to breed inward rebellion, than willing co-operation, like the man in Æsop's fable of the Sun and the Wind.

Because he will go to Heaven if he does good and to Hell if he does evil, another will say—many another, in some form of words. This is compulsion again, the compulsion of fear or of mistrust. We shall certainly endure the consequences of our actions, now or hereafter, and we shall all "go to Heaven" and to "Hell" many times. Happy for us that it is so, or our feeble ignorance would never be transformed into knowledge, far less wisdom. But the thought of consequences has little influence upon the will, chiefly because we do not yet really know the truth of what is called Karma; at most we apprehend and consent to it intellectually. One of the finest spirits I ever knew shocked her orthodox friends unspeakably by declaring that "she did not want God's mercy, she wanted his justice," meaning, of course, that she realized the impossibility of learning the meaning of action without the experience of its natural consequences. One who feels thus has the hunger for righteousness indeed.

Our question, moreover, may be interpreted in two ways. "Why should a man want to do right?" may mean, why ought he to want it? or on the other hand we may be asking, why does he want it? If the former, we imply that he does not want it, or at least that he does not want it enough. In this sense, and limiting ourselves to the question of the obligation of so wishing, let us seek for some real ground for declaring that a man ought to wish to do right.

An obligation is only another word for a debt. To whom or to what then, does a man owe that wish? To begin with, he owes it to Nature, as distinguished from Mind. He is, physically, psychically and mentally a congeries of natural forces, an agglutination of particles of matter from dense to super-ethereal; and all these entities he has attracted to himself by his former activities and decisions. He has called them into his personal existence, he has brought them into dependence upon himself for their further evolution, and to them he owes the allegiance of a leader who has aroused and organized a band; he must lead them onward, and finally transmute them from entities to individualities. The physical particles must be taught to respond to higher and finer stimulations, the emotions must be detached from their grosser satisfactions and accustomed to thrill to more highly specialized vibrations, the thoughts must be transfigured to unselfish aspiration. Since to confer a true benefit is to incur a true obligation, and since the path of evolution for the sub-human is involution we owe it to as much of Nature as we have associated with ourselves, to give it the opportunity to raise itself toward Mind. And to Mind, to our true Ego, incarnating—partially—in these our personalties, we owe our joyous co-operation, we owe the will to make ourselves fit vehicles for its energies, we ought, in a word, to wish earnestly to do right, that is, to put no impediments in the path of our evolution. And to others we owe the same, only in a greater degree, because they are the larger part of our true Self. Individualized we are one of many, but we are individualized only in order to enrich

the All by our temporary, though aeonian, manifestation. When we do not wish to do right, we are like Ananias and Sapphira, holding back secretly part of that which it is our high privilege to pour freely into the treasury of the Lord.

COMPOSITION OF THE REINCARNATING EGO

By E. P. C.

THE particular phases to be considered are: The Reincarnating Ego from the point of view of the theosophist; the Reincarnating Ego from our present, humanly comprehensible standpoint; what we should do to prepare for a future incarnation; and, the obstacles in the way of such preparation.

To everyone this question of what we have been in the past and what we shall be in the future, must be of interest. To answer fully and exactly is, of course, impossible, as that would require a knowledge of all the laws of Karma, and of the separate threads of our destiny, which are blended in one life, then sundered, a few of them uniting in the next existence, others waiting until a later incarnation for their chance in the world of materialization. For out of the past have been woven the threads which make us in the present, and we are now busy with that which will make up the fabric of our being in the future.

According to theosophical teachings, man is dual or triple or more manifold still in his nature, depending upon the extent of the divisions and the point one is trying to make. He is considered dual in that there is the immortal part of him, the mind; and the mortal and earthly part, the body. But between these two, and constituting him in this instance a three-fold being, there is what is termed the personality, the bundle of desires and passions, likes and dislikes, what are called by a single term the skandhas; these are not immortal in the sense in which the mind is so

termed, that is, there is no conscious immortality, yet they endure and are brought back with the mind when it is ready again to incarnate.

The mind is the flowering of a previous period of evolution, and is in man but an individualization of a universal power termed Mahat. This is one of the three eternally existing conditions, imperishable, and in its totality, incomprehensible to humanity. No full incarnation of this universal power is possible in present-day humanity; but in so far as we are able by our limitations, each of us shows a reflection more or less clear of the great light of mind; and each of us according to our limitations, partakes in degree of its immortality. From this light of mind comes the reasoning faculty in man, the power to weigh and judge between courses of action; the ability to apply his knowledge; to plot and scheme for the carrying out of his plans. Though none of these powers are used to very high ends, they show even in the degradation of their present use, the power residing in them. The mind, therefore, in man, is the thinker, the reasoner, the decider of action.

This light of mind or individualized mind comes over from a previous period of manifestation; has made many appearances in the present world-period, and has a vast power and store of knowledge, which our feeble and material human bodies do not permit of its exhibiting. It is this which is consciously immortal—not its reflection which we call I, and which is hampered by its faulty vehicle.

The reincarnating ego has associated with it in each life an understudy, a combination by means of which, and only by means of which, it is able to contact physical existence. This is a composite being, termed the personality which does not have self-consciousness, and yet is, in process of evolution, so closely associated with the mind to be lighted up and become mind, that it cannot be thrown into the rubbish heap or even the melting pot at the end of each physical life. It has been built up through many lives by association of the mind and desire in a human body, desires being the great driving power of the universe and of man. This

product, the result of the action of mind and desire, maintains its existence in the form of the skandhas, or embers of dormant thought and desire, and again begins its upward journey when the mind returns to earth. Combine with these embers the latent soul and spirit, quicken all with the life power, and we have the composite parts of the reincarnating ego. A new physical body at each birth gives to mind and that which is associated with it opportunity to incarnate and continue its progress.

But such words as the reincarnating ego, the personality, the skandhas, convey no meaning to one unfamiliar with theosophical ideas. Such a one would perhaps be more quick to comprehend if we said the reincarnating ego is the I that comes back; or looking at it from another point of view, the I of each of us now is that which is to be the reincarnating ego in the future. Then the question arises, what to the comprehension of one familiar with Theosophy, makes up this I? We find that this center of being which we are trying to analyze is connected all the time with a background of thoughts and fancies and whims, of likes and dislikes, of real and imagined needs—the most important of all being our thoughts. The idea necessary to be grasped is that our thoughts are the factors important in our development. Thought is constructive or it is destructive; it builds up and it tears down; under everything and through everything is this thread of thought. The whole of nature is changed by man's thought. Thought improves and strengthens the character if it is good and uplifting, or it degrades and debases. This comprehension of the wonderful power of human thought would strike at the very root of vicarious atonement and wholesale salvation, by showing the individual necessity borne by each. As a man thinks, so is he. He is not what the conceited opinion one may have of himself; tells that he is pretty good at this, that he has made a success of that, where another has failed. He is not vaguely, not alone for some distant period, but he is here and now and always. We are apt to look on this old saying as meaning that a man with the ability to plan and build a big bridge, invent an aeroplane, or perform marvels in surgery,

is a great man because he has worked out a few big things; that is, that the one or two big things he has thought and accomplished of necessity make him a big man; but he may be great in that direction only, while in others—instead of ruling his thoughts, they rule him. We would then have a libertine, a man of violent ungoverned temper, a man with a religious mania or what not. It is all of one's thoughts that are blended into the character of the next being; not the vast, the successful one alone; but as well the every-day sordid, jealous, penurious, licentious, covetous thoughts and fancies that have found lodging in the mind. It is these which we are to change, to refuse shelter to. We are too ignorant to be aware when habits of thought are forming; this does not come in the courses of study outlined in our schools and educational centers. Therefore, we do not understand that we are making, as we go along, ourselves that which we shall be in a future life. We learn about so many things outside of ourselves, but are not taught the necessity of understanding and working with ourselves. When we are young we are careless and indifferent; when we get older we are indolent—and young or old, we are so ignorant. We have just mind enough to make us appreciate the things of the senses, but not enough to rise above them. A classification of the thoughts out of which are fashioned the very body with which we have to contend at a next incarnation has been made, as thoughts of sex, elemental thoughts, emotional thoughts, and mental thoughts. That exhausts pretty well all the vague idle fancies or dreams or conjectures which float through a person, or those which the mind consciously holds and fosters. It is these which are so important to our future welfare. "As a man thinks, so is he." For that which comes back at birth from the other side is the residuum, freshly placed in order, grouped and put in shape, of that which entered the gates of death from this side.

Too much stress cannot be laid on the importance of thought. It is the thinking part of us that is the lasting part, and the thoughts evolved by us determine the character of the entity which is to be each of us in the next life.

If we want to change our condition in another life, to better it, we must begin here, in this life. If we are satisfied with ourselves, or indifferent, we shall drift along out of this life and into another in all probability very like this.

There is usually no marked change in any one's existence from day to day; after our habits and methods of life have become fixed we go along, one twenty-four hours are like another twenty-four. Only when we compare childhood with maturity and both with old age do we see more of a change in an individual. From this we would deduce that the lives which follow each other as do the days in any one life, would be somewhat alike, and the unfolding of the permanent character as separate from mere habits, is gradual. We would then expect the lives which touched on either side to be quite similar. It would only be when we compared lives remote from each other in our evolution that a startling change might be expected to reveal itself. And yet, even when such a generalization seems reasonable, we have to remember that we know but little of the workings of the great laws of Karma, and that a life of calm and quiet may of necessity be followed by one of turbulent change. The rule would seem to be, however, that like will produce like; and that unless we take a decided stand and set out to make a change in our character by rooting out the undesirable and by carefully cultivating what seems more worth while, our next life bids fair to run along in similar channels to this one.

Now if it is possible that we here on this earth can in any way mould the existence, shape the destiny, determine the thoughts of the being we are to be scores of years hence, why do we not enter more seriously into the business and attempt to get rid of the obstacles in the way of a broader, fuller, nobler life? We hear a good deal about instinct, intuition, and intellect, but there are three other I's which equal if they do not excel in importance the first set, and they are the three referred to—ignorance, indolence and indifference. First of all, ignorance stands in the way—our ignorance which is abysmal. When we consider how very restricted is the field of our knowledge in almost every di-

rection, the miracle is that mankind has pulled itself as far out of the mire of animalism as it has; and we wonder how any could have invented a hell for souls so smothered in materiality, and yet keeping alive sparks of hope and faith and aspiration.

Indolence is the next. After the fervor and haste of youth have passed, we become torpid, lazy. It becomes hard and harder to think out, to reason out anything; therefore, we do not do it and yet let ourselves drift. The imagination is less active; the faith in ourselves and our ability has probably had some rude shocks, and we settle down into the idle, comfortable condition of middle age. And with this indolence, comes the other darkness—indifference; we ask ourselves if the burning questions of our youth were after all so vital? Is it not foolish to entertain all these thoughts of reform, of the nation or of the individual? The world has gone on in its way for ages, why bother to change it? And when we consider ourselves, we ask "How do I know I am right in thinking these things in me should be changed? Is there not a natural growth? Why attempt to force it? Why this eternal fuss and flurry over the faults of human nature?"

Thus do the giants Ignorance, Indifference and Indolence bar the way to individual progress.

To sum up: Theosophy regards man or the ego, as a being essentially of mind, driven by the force of desire; with latent possibilities of soul and spirit, animated by the life force and working through the physical and form body.

To one not a Theosophist the ideas might find representation as the thinker, guided at times by altruistic thought, and at times by the man of appetites and passions, working with thought, in a physical body, in a world of the senses. It is by means of these thoughts that we can qualify ourselves for a better position in the school of life; or by the power of the same thoughts that we are demoted and start in the next life in a lower grade.

Those things which stand in the way of our progress are the dark qualities of indolence, ignorance and indifference.

ANCIENT SCANDINAVIAN MYSTICISM

By C. H. A. Bjerregaard

SYNOPSIS OF SOURCES

The Elder Edda, also called The Poetic Edda or Saemund's Edda, because the songs were collected by Saemund the Wise (1056-1133), is composed of thirty-nine songs. Vola-Spa is the first and oldest. No age can be assigned to the songs, but their ages is no doubt very great. They are written in metaphorical language.

The Younger Edda, also called the Prose Edda, was written by Snorre Sturleson, the Norse historian (1178-1241), is in the main a commentary on the Elder Edda; a sort of prose synopsis of it.

The Icelandic Sagas, the Anglo-Saxon Beowulf's Drapa, and the German Niebelungen Lied, are later developments of the Edda material and important for study.

I.

FOR an intelligent study of the mysticism and theosophy of the old Scandinavians, or, by a better name, the Nordic people, it will be not only interesting, but necessary to know a great deal about the lands and character of those people.

If we judge by data from skulls, coloration of the skin and the stature, we recognize three racial types among the white population of Europe. There is the Mediterranean or Iberian race, found on the shores of the Mediterranean and along the western fringes of France, Great Britain, Western Ireland, Cornwall, Wales and Western Scotland. Another is the Celtic, also called Alpine, because its present habitat is in the main the highlands of Central Europe. This race is of Asiatic origin. Finally there is the Nordic race, which, for the present study, is the most interesting. It was and still is a long-headed race, tall and blond; its habitat was and still is the northern Europe, with outrunning lines

into Southern Europe. Some anthropologists like to call this race Teutonic, but that is obviously wrong and such a designation must be avoided because it is misleading. The Nordic Race, whatever its origin, was so modified by the hard conditions of life in what is now the Scandinavian countries, that it appears as an independent and self-originated race, and so strong and prolific that it has sent out wave after wave of conquering nations far down into historic times. In Great Britain that race gradually but completely swamped the Celtic or Alpine Race. In France, the Nordic Race invaded and settled on the plains and in the river valleys down to Marseilles and Bordeaux. The Dutch are conspicuously Nordic.

After the Franco-Prussian war, the Germans started the cry of Pan-Teutonism and called themselves the only and true Nordic Race and invented the name Teutonic Race. Treitschke and Nietzsche may be called its prophets, so also that renegade Englishman, Houston Chamberlain.

The headquarters for the Nordic Race is, as I have already said, the countries now called Scandinavia, or Denmark, Norway and Sweden. The Race is tall, blond, dolichocephalic, with rather smooth forehead and not protruding cheek bones. The blondness is often reddish.

Germany today is overwhelmingly Alpine in the south, central and east. Only in the northwest in Hanover, Schleswig-Holstein and Westphalia is the Nordic Race to be found.

Innumerable and unsuccessful statistical attempts have been made to associate particular mental or moral characters with the three races mentioned. Nevertheless, aside from statistics, much can be said about the Nordic Race, in contradiction to the Black Race, which probably was the oldest of all and which lived in Africa and Asia, and the Red Race of America, and Yellow Race of the Orient.

The Nordic Race sprung up in the Boreal regions. Those regions have rightly been called the nursery of mankind, because all the migrations connected with the progress of culture have come from the North, and not from the East, which is the common, but erroneous teachings. Most

of that which has come from the East is Boreal teachings returned in mutilated and distorted forms.

The similarities which can be found between teachings of the Nordic people and the Vedas and the Avesta are not to be explained by the customary teaching about migrations from the East to the West, but by the reverse course of the wanderings, that is, West to East, and the dissimilarities are explained by the return of the teachings to the West in a distorted form.

The mental, moral and spiritual characteristics of this race is especially prominent. It judged life's values by mental and moral standards, and not as the Alpine or the other races by sensuous standards. It was endowed with a fine art instinct already in the Stone Age. The stone implements are pure in styles, and so beautifully executed that even now they are models for the moderns. These ancient people's strength in line compositions and mathematic figures was remarkable. Excellent and unsurpassed were their circle ornaments, spirals, wavy lines and zigzags. Their rock carvings, the Hellristninger, reveal a strong historic sense by representing all kinds of scenes from life and warfare.

And where did these people live? They were the men of the Old Stone Age and contemporary with the glacial stages and the great mammals, the rhinoceros and the mammoths now found imbedded for instance in the Siberian morass. The Old Stone Age is the earliest date in which we know them, at least 125,000 years ago.

To bring this remote age a little nearer to us in thought, let me recall to your mind that the avaternary period of prehistoric times is the period in which man appears. That is the testimony of geology, human anatomy, and human industry. And these are the four judges on prehistoric times.

The Quarternary period is usually divided by all the learned into ice ages say from 500,000 B. C. to 50,000 B. C. These ice ages and periods are by no means uniform either in time or place. They fall in stages of time. And about

that stage called the Post-Glacial period, 25,000 to 50,000 years ago we know now, with certainty, that the monstrous mammals disappeared and the human mind was quite strong, and more or less, according to the varying environment, conscious of itself. In this epoch human art and industry began and developed so rapidly, that not many thousand years later they can be characterized as civilization.

II.

Until quite recently it has been the custom among the academicians to teach that all civilization came from the East. It has been a favorite doctrine that Odin, thought of as an historic person, led a migration from the East into the northwest of Europe, that is, into Denmark, Norway and Sweden, or generally, into the countries around the Baltic Sea. The Mystic Lodges have known the fallacy of this teaching; but never opposed it, because hitherto it would not have been of much practical value. But in our day it has become necessary to throw some light upon the origin of certain teachings, both of the East and the West, relating to this subject.

It is now being taught that it is far from the truth to teach these migrations were from the East to the West; that the case is the reverse. The migrations of the Nordic people were from the West or North of Europe (or possibly Asia) to the East and South of Asia.

Of the numerous evidences for this I will mention a few, because the subject has a direct bearing upon my present and future essays: the theosophy and mysticism of the Nordic people. The theory of the Arctic home of the Aryans is not so new as it appears at first sight. Many scholars have declared themselves in favor of it. I will draw my illustrations largely from the studies of the learned Bal Gangabhar Tilak and his work, "The Arctic Home in the Vedas."

Tilak's studies have been in the Vedas and the Avesta; they have been corroborated by the latest geological researches, and these not only corroborate the Avestic descrip-

tion of the destruction of the Aryan paradise, but also place the location of this paradise before the last Glacial epoch.

In the Aitareya Brahmana (IV 7) there is a long recitation of not less than a thousand verses to be recited by the Hotri priest before commencing the Gawan-Ayana sacrifice. This Ashvina-Shastra is addressed to Agni, Ushas and the Ashvins, which deities rule at the end of the night and the commencement of day. To Ushas, one of these three deities, there are about twenty hymns in the Rig Veda, and the Ushas or Goddess of Dawn, is mentioned more than three hundred times in the Rig Veda. The hymns are among the most beautiful and most minute in the description of the physical character of the Deity. These physical descriptions cannot possibly relate to the dawn such as the dawn is in India, but is exactly expressing the dawn of the arctic or temperate zones. The dawn is so long that it lasts from 45 to 60 days, which corresponds exactly to an Arctic dawn. This long continued dawn, with its revolving splendors is a special characteristic of the polar regions. The Rig Veda (VII 76; 3 II 28; 9) expressly describes the dawn as lasting several days, and that these dawns appeared one after another before they ripened into sunrise. That is to say, the dawn swung around the whole arctic circle or, according to the description, it "revolved round and round like a wheel." (I; 123; 8, 9-III; 61:3. T. S. IV; 3; 6).

Tilak further contends that the Vedic bards must have witnessed the Vedic dawn in its polar origin and this must have been, not in the Post-Glaciar but in the Pre-Glacial Era, and he cites several Vedic Scriptures to prove it. (I; 113; 13. T. S. IV, 3; II, 1. T. B. II, 5, 6).

This is one of many illustrations and proofs that the gods and physical descriptions of the earlier portions of the Rig Veda are descriptions of boreal phenomena and not phenomena of India. Many more proofs can easily be found in Tilak's works. For the present the illustration by means of the dawn of boreal origin of the earlier portion of the Rig Veda is sufficient. I have brought it forth as a warning to those who want to explain all European civilization

as having its origin in the Orient or more particularly in India. I have also mentioned this subject that I may be free to give another interpretation of the Nordic Mythology than the one I might be expected to give, if I followed the modern customary way of deriving all wisdom from India.

I claim originality for the Nordic race.

III.

The most ancient Nordic Rhyme begins with Vola's song. The Vola is a prophetess, a witness to the ancient history, if history it can be called, when the tale is about mythic events.

The Vola sings in a language which is still spoken in the North and that is remarkable. Among other people, the Greeks are the only ones who can read their most ancient records in their native tongue. In other words, the Nordic people represent an ever-living spirit of life; their traditions have proved of such an intense universal character, that their inner sense has explained itself to the various subsequent historic ages and furnished these with poetic keys to an understanding of their Inner Life and Theosophy. For short, the symbolic language of the so-called Norse Mythology is a universal language. It speaks in clear phrases about the origin of the world, the life of the gods, and it reaches deeper into life than any other mythology, because it also knows and tells us about the Ragnarokur or "the downfall of the gods" and the resurrection of a regenerate world. With its narrative about "the downfall of the gods" and their resurrection in a regenerate condition, the Nordic Mythology gives mystic teachings about these gods as types of eternal existences. Further on, in subsequent lectures, it shall be shown that the gods though eternal, are nevertheless imperfect and in constant danger of downfall; hence the tragic spirit over them. It will also be shown that Odin knows this truth, and how Loke laughs at all the gods. This is one of the characteristics of the Nordic Mythology, that it begins with a Theogony and ends

with a Theoktony. In all other mythologies this last act, "the downfall of the gods," is missing. We never learn why the people grew tired of their gods. But in the Nordic song the end of the gods is proclaimed with the same emphasis as their heroic deeds.

The Nordic song develops dramatically through five acts, which have been defined as Creation, the time before Balder; the death of Balder, the time after Balder, and Ragnarokur. Theosophically, these five acts reveal three systems, the Ymerian, that of Ydrasilg and that of Ragnarokur. I shall deal with these three systems.

All of this gives the ancient Nordic Edda tales, a peculiar character and a key to their interpretation. And the key is this: The Nordic Edda tales are not myths but history and expressions of will. They are not mere philosophical symbols or grand poetry. They live and move in facts and human deeds. The gods are not personifications of Nature forces, but human beings such as we who live and act in history. The Nordic gods are not such indefinite figures as the Oriental gods blending in such a way with each other that we cannot frame them clearly in human thought. The Nordic gods are individualistic and clearly defined personalities. They represent moral principles, and the whole history of ethics can be written by using the Nordic gods and goddesses as expressions of the principles of ethics.

The profound ethical character of the Eddic tales is also evident from the fact that they alone of all theosophies, theologies and philosophies contain the principle of Ironia. They know the mockery of life, what a patched up affair it is, and how much untruth there is in it. For that reason the ethics, for instance, of the Havamal, is so insistent upon truth, honor, and uprightness. And the Lokesenna mercilessly exposes the vanity of the life of the gods.

The Nordic Mythology is more poetical than the Parsee and its pictures are far more free than those of Zoroaster. Together with the Indian and the Parsee, it is the only mythology that has an eye for the Universal in history and the cosmogonic development.

It must be admitted that the Northern Saga literature cannot be defended when depravity is so often evident. But its splendid barbarity is easily explained, because nowhere has man so emphatically been his own fate and star as in the North, and perhaps nowhere else can we see freedom follow its own laws. But against the most ancient Nordic songs, those of the Eddas, no charges of depravity can be brought.

There can be no objections against ascribing to the ancient people of the Eddas Tennyson's definition of self-reliance.

Self-reverence, Self-knowledge,

Self-control—

These three alone lead life to sovereign power.

Being familiar with Greek Mythology and that of my Nordic ancestors, I have often thought that a glorious condition would rule in the world if Greek art and freedom were combined with Nordic self realization. Certainly these two principles condition any realization we dream of, as regards a Brotherhood of Man.

IV.

Besides traditions, the Eddas are the main sources whenever we draw what may be called the Nordic Theosophy or Nature Mysticism. The Elder Edda opens with a song of the Vola, the Nordic prophetess. And her song is regarded as the oldest poetic monument of the North. This Vola is represented as arising from the world of the giants, Jotunheim.

The Jotums are best understood by comparing them to the giant operative powers of nature, sometimes hostile, sometimes not, but always needed by the gods, the Asas, who without the Giants had no wisdom and no power; a lesson transparent enough, for surely the administrative forces on the earth, and among men, can do nothing rightly or energetically unless they draw upon the fundamental

energies of nature, by these called Frost, Fire, Sea, Tempest, or anything else in modern language. These energies are certainly giants.

The Giants were older than the gods, the Asas, so is the report. The Giants knew the history of the past and had knowledge of the coming downfall of the gods. Very characteristically near the Giants was the Fountain of Mimer, or Memory, in which was concealed all wisdom and knowledge. Even Odin was obliged to come to that well for information, and was obliged to pay a high price for it. In that region also sat the Norns, the goddess of fate, to whose will even the gods had to submit.

The significance of this is great. It shows where and how the Nordic people located all strength of will, wisdom and knowledge. No wonder then that the Nordic people were what we philosophically call determinists. They were not Fatalists, but believed in will, determination, and their will had the character of the giant world; it was profound, hard as a rock and unbending.

The myth of Vola shows the ranks of the gods; they were weaker than the Giants and knew less. Of this I shall speak extensively later on when I deal specially with the gods, the Asas.

The narrative about the Nordic Cosmogony is explicit. The Vola sings first about Ginungagap and about Ymer and Audhumbla living in it.

According to Clesby and Vigfusson's Icelandic Dictionary, the word Ginungagap means "that formless void in which abode the supreme powers, before creation." In other words, the Nordic people did not think of a pure Nothing but of a fruitful possibility. The world to them was not a mere abstraction but very real, though not a materialistic something. It was not to them a mere mentality either, though everything we know about them as regards their thinking and acting was thoroughly mental and expressed a universal mind. The world was neither like our idealistic or materialistic thought to them. To be sure,

it manifested itself in many forms, but they guessed a unity behind all forms.

To comprehend the leading thought of their cosmogony and theology it is necessary to entirely abandon our modern philosophy with its monistic, dualistic and pluralistic notions. The Nordic thinking, as far as I can see, resembles that of theosophy and mysticism, if the little we know of these occult methods reveal what they truly are and can do.

Nordic thinking was not merely reasoning or brain work, it involved the whole man and all our human powers and faculties. It stood critically over against itself and constantly aimed at the Energy behind itself, but it did not find a finality in Energy, such as some of modern monistic philosophers do. The Nordic mind had the power of expansion and all inclusiveness in most pronounced forms.

I have already stated that the Nordic theosophy begins with a Theogony and ends with a Theoktony. That gives a historic character to it. And that is unique. It shows most conclusively that Nordic thinking was not mere imagination, speculation or invention. When all the Nordic art products, life activities, poetic tales and Saga stories are so universally and thoroughly impregnated with a historic sense, then the Nordic mind must certainly have moved and had its being in the Historic Sense.

I am now speaking of history as a record reaching back in time and space beyond all chronology and relative measurements. Nordic thinking moves in periods of cosmic evolution, not in chronological dates.

The Vola, the one who gives the following information, must be conceived of as the Nordic Historic Sense, arising from time's mystery to prophecy and to reveal the past mysteries. I know of no people which has centralized its life in one figure like the Nordic Vola.

The Vola of the Edda is of course no mere Seidwoman, or a traveling soothsayer, like those common among the ancient Nordic people. She is too solemn, austere, direct.

A direct expression of this Historic Sense is the knowledge of a premundane world. Moreover, that premundane world was evidently of a self-productive, a self-regenerating or of a female character. Ginungagap* must have been the Nordic conception of the Great Mother.

This is what the Vola sang:

"It was time's morning
When Ymer lived;
There was no sand, no sea,
No cooling billows.
Earth there was none,
No lofty heaven,
Only Ginungagap,
But no grass."

The Vola accordingly knows about, (1) time; (2) Ginungagap, and (3) Ymer, all three prehistoric factors. And there is no vagueness about her saysings. Furthermore, when Valfather asks her about "men's ancient saws, those she best remembered," she said to him:

"What will you ask?
Why will you tempt me?
I know everything;
I know, too, Odin,
Where you hid your Eye."

However, when Odin offered her costly rings for her wisdom in the "Runes of the Future" she consented to tell, and cried out:

"All the world be still, now!
All generations, all the small
And the great, all the sons
Of Heimdal."

And then she began as quoted and continued:

"The giants I remember,
They were early born and
Of old they reared me.
I remember nine worlds.
And nine trees I knew,
While the earth yet hid
The Great Tree (Ygdrasill)."

Here then we get information which carries us further back into time, if time it be.

Next we learn from the Vola that toward the North, or, as I read it, to the right hand of Ginungagap, was Nifleheim, and toward the South, or, as I read it, on the left hand of Ginungagap, was Muspelheim; which two are said to be the origin of Ymer, the grandsire of all Frost Giants.

*In the Eleventh Cent. the sea between Greenland and America was also so called.

Nifleheim and Muspelheim are two conceptions of great importance. I will therefore speak at length about them. But first something about Ginungagap, the Great Mother.

I have already given the linguistic definition of the terms as a "yawning abyss." That, however, is no explanation. I must try to give a better one.

Ginungagap is indeed "a yawning abyss." It is the Nordic conception of that ever-running water of life, carrying into the world and men all possibilities, all antagonisms and all results; all that influx, which only the mystic can bring into unity and usefulness.

The two forms called Nifleheim and Muspelheim are in the world called darkness and light, and among men they represent the strife of church and state, the individual and the community; psychologically they mean good and evil. I have already explained the character of the Nordic mind and how it moved behind and beyond mere thinking. By another name, it was what now is called intuitive, yet far more intense than any intuitive mind of today. In common with primitive humanity the Nordic mind instinctively and intuitively identified all origin with femininity, and thought of this femininity as bisexual. Ginungagap was therefore conceived of as double sexed and self-productive. When we read about Nifleheim and Mispelheim as if they were two worlds in Ginungagap, and, after a fashion, independent, we get a false notion about Ginungagap and these two worlds. This is the truth; the three make the (antique) Trinity, and Nifleheim and Muspelheim are simply the two sides of Ginungagap life or the two (bisexual) forms of the Great Mother's life, and they are not independent powers. By this explanation the Nordic mind is freed from the modern philosophic and dualistic speculations and is restored for us to its own inherent life qualities.

Now a word about the two worlds. Nifleheim means literally the world of mists and fogs, but interpreted in the spirit of Nordic theosophy, or Nature-mysticism it means intellectuality, the brutal, mechanical, rationalistic and un-

spiritual element of the world. The following is the ancient description of Nifleheim:

As soon as one left Manaheim's (Man's home) solid and real soil, and started in the direction of Utgaard, the light which shines in man's world vanished. Instead of day there would be only dusk and false flares of lightning which blurred the eyesight and yet did not dispel the darkness. Of course, this is not a description of an ordinary fog, but rather a description of pretended knowledge, of rationalistic and intellectual humbuggery. Again, the way forward in Nifleheim was only a deception and a delusion; it fell back by two steps for every one advanced; it was cold, slimy, and freezing to the traveler's mind. Along the road sat distorted truths in the forms of monstrous hags. They were tearing dead carcasses.

Surely the Nordic Nifleheim or Mistworld was horrible enough according to the description, but it was a true picture of the world's false teachers, their miasmic influences and play with death. Nifleheim means doubts. Fogs have enough of diffused light in them to bewilder a traveler, but the light leads nowhere. So with doubts, there is enough of a semblance of truth in it to give it an air of uplift and guidance, but after all it only bewilders. It is a play with death. In itself a fog has no power. It is a white-sheeted ghost of delusion, bringing chills, doubts and narrowing of views. So was Nifleheim a state of distorted truths and unsubstantial. A detailed description follows in next essay.[1]

As already stated Ymer arose from an interaction of the energies of the two worlds. And out of Ymer, the world, as we know it, was created. Surely the world had a peculiar origin! Here again is a marvel of insight characteristic of the Nordic mind: Prehistoric wisdom knew the truth about the world's origin and value. Only a few persons nowadays know this as living truth, and then only after having spent most of their life in mystic studies and Inner Life practices. Ymer means hugeness, awkwardness and the untutored strength of Frost and Fire and the three gods, Odin,

1—The Vola also sang about Muspelheim, the power to left of Ginungagap. Muspelheim means literally the world of heat, fire, fecundity, and lies opposite to Nifleheim. It is not pure spirituality. It is an effect of it.

Vile and Ve, creating the world out of Ymer means quickening, arranging and endowing this art work of theirs.[2]

In the Younger Edda another trinity is mentioned as creating and endowing man. Odin gave the spiritual life; Hoder, who is Light, gave understanding; and Loder, whose name means Fire, Flame, gave sensuous life. A special sense is attached to this gift, when it is understood that Loder is identical with Loke, the mischief maker among the gods, and the deux ex machina in the whole Nordic drama.

It appears that the same agencies—Frost and Fire—which produced Ymer, apparently a masculine being, also produced Audhumbla, a female being. The name means "the nourisher."

Apparently by self-generation Ymer produced the Frost Giants. Audhumbla, in the same way, originated Buri. The story is told in veiled language: Audhumbla, looking for food, that is, something to satisfy her lust, licked the salt off a neighboring ice block with her rough tongue. Little by little, Buri, a being after the human fashion, appeared, coming out of the ice block. This Buri had a son, apparently also by self-generation, and that son, Borr, with a giantess, Bestla, generated the famous Trinity, Odin, Vile and Ve.

Here then is told the origin of Odin, considered cosmologically. It will be seen that as a cosmogonic force, he hails directly from Audhumbla, the female counterpart to Ymer, both arising in the Ginungagap or primitive abyss. It is further to be seen that Odin has giant nature in his blood from his mother, the giantess Bestla. It is this element in him which is mortal.

When the three gods, Odin, Vile and Ve had killed Ymer, their own ancestor, they partitioned the body and built up the universe in this manner; all of which is a symbolical tale. Of his blood they made the seas and the waters. Perhaps the later Nordics, the Vikings, for that reason called the sea "the field of pirates," meaning that out of it may come suddenly an unexpected rage, in similarity to an outbreak of

[2]—Spirit (Odin), Will (Vile), and Holiness (Ve).

a sudden passion, unexpected as lightning from a clear sky. Ymer's flesh they transformed into land, "the vessel that floats on the ages," as the later Nordic poets characteristically called it. His bones became mountains, and his hair remained standing stiffly in the air and is called trees and forests by men of today. The name is appropriate. At a distance a forested hillside looks like a good growth of hair on the head. But spiritually, the relationship of hair and trees is much more intimate. Like as Samson's strength lay in his hair, so, for instance, lies a country's crop value in its forests and their preservation. The uncut hair of a novitate and a virgin forest symbolize original and unbroken strength. The ancient Nordic people did not cut their hair, and their forests were their original and much revered homes. Ymer's skull became the vaulted heaven over earth; literally a limited conception, but when Ymer's origin is remembered, then we may well think, that the ancient Nordic people's views were limitless and that the views of the vaulted heaven led their thoughts into the infinite. The blue of the sky in the Nordic lands leads the mind inspirationally far and wide beyond itself. That blue is prophetic. So much were the Nordic people interested in the sky or "the vaulted heaven" that their Eddas tell us that four dwarfs, East, West, North and South, were set as guards on the four quarters. These guards, you will notice, were not Asas, gods, but dwarfs or denizens of a nature world. They are the kinsman of Loke. They can make rock crystals from sand and hard flint; they color the blue sapphire by dripping dew from violets and they paint the sapphire with young spring from the meadows. These sons of the rock were the ones who made Thor's wife, Sif, new golden hair when Loke had robbed her; and they hammered Odin's ring.

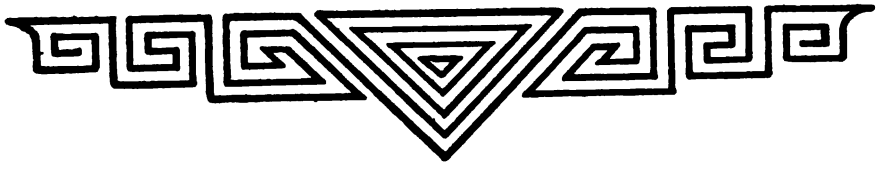
Such are the four guardians, and portals to the four quarters of heaven. The ordinary man with his tri-dimentional mathematics and limitations has no use for these four dwarfs. But the fourfoldness of the universe is so powerful that even the three gods who killed Ymer and fashioned the world were obliged to do it on a four dimentional plan. The

world is therefore not made after the model of the individuality of these three gods, but after a plan independent of their will. The square is its emblem.

Man, however, is tri-dimentional, as we have heard, being created and endowed after the image of the three gods, Odin, Vile and Ve (Odin, Hoder and Loder).

My readers have already read how several energies from the primeval world are operating in the world. I have now to tell where the heavenly bodies came from. The Edda tells us that they are sparks from Muspelheim or the original world of fire, flame, and heat in the South, to the left in Ginungagap. Interpreted, that means that the sun, moon and stars are the Great Mother's affectionate expressions of her feelings toward man and the earth in general.

I have now drawn a picture in large lines of the Nordic cosmology, and its general mystic and theosophic character may be readily seen. Further details are unnecessary. But the subject will appear again and again in future essays in connection with the stories about the Gods.



POPULAR THEOSOPHY

By Eduard Herrmann

CHAPTER VIII.

Evolution of Man.—(a) The First Root-Race.

IN the Tamil calendar of the Hindoos, the accuracy of which is vouched for by the learned Brahmins of Southern India, we read that the cosmic development of our solar system has occupied a period of almost two billion years, and that it is more than one and one-half billion of years since the first ancestors of man appeared upon the earth.

Our scientists will, although Huxley figures on a billion years since the commencement of land formation through alluvium, object to that enormous age of man, on the grounds that the condition of the earth at that time was incompatible with human or animal life. In this respect they would be quite correct if they imagine the manlike beings of that period to have been constituted as we are. This, however, is in no way the case.

The Secret Doctrine tells us that in the beginning all forms of the animal, vegetable and mineral kingdoms were of an ethereal, transparent nature. We must imagine the first root-race of man as the silhouette of future races, as ethereal astral forms, who conformed to the then prevailing atmospheric conditions of earth, as we do to the present ones. Such terrestrial conditions as were then operative had no touch with the plane on which the evolution of the ethereal astral races proceeded, and the astral and physical plans, though developing on parallel lines, had no "direct point of

contact with one another, consequently even during those periods when there must have been insufferable heat even at the two poles, with successive floods, upheaval of the valleys and constant shifting of the great waters and seas, none of these circumstances could form an impediment to human life and organization such as is assigned to early mankind."

In fact, nothing could prevent the first and second races from making their appearance even during the Carboniferous and Silurian ages, because they did not yet have the body we have; their body was of the same substantiality as that of the phantoms and apparitions which we sometimes see in spiritistic séances. The astral body was then the outer garment of the indwelling monad and it took millions of years to form a denser physical body, like ours, which was able to withstand for a certain time the destroying influences of the constantly but very slowly changing atmospheric conditions. Unless the physical body of living organisms is adapted to them, the organisms cannot exist. Man's organism was adapted in every race to its surroundings.

The first root-race was as ethereal as ours is material. Now in regard to the origin of this first root-race, the Vishnu-Purana says: "Collecting his mind into itself, Brahma creates the four orders of beings, termed gods, demons, progenitors and men," and the progenitors are the prototypes and evolvers of the first root-race of men; they are also called the pitris, who are said to have lived on the moon. These pitris created the physical form of man in their own image, but the progenitors of the true spiritual self which is enclosed in that physical form, are the kumaras, the mind-born sons of Brahma. Thus the story of man's creation, as given by the Secret Doctrine, is different from the one we find in the Bible, and from the Darwinian theory of the descent of man. The first root-race was sexless and desireless, and hence it produced the second unconsciously through a process of seeding, similar to that of some plants—"The astral form clothing the monad was surrounded, as it still is, by its egg-shaped sphere of aura, which corresponds

to the substance of the germ cell or ovum. The astral form itself is the nucleus, now as then, instinct with the principle of life. When the season of reproduction arrived, the astral extended a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura; just as we see living cells reproducing their like by growth and subsequent division into two."

The first root-race was so little human in construction that it could not be affected by any element, nor injured or destroyed in death. Instead of dying it disappeared in the second root-race, as certain lower lives do in their progeny. It was a wholesale transformation. The first became the second root-race without either begetting it, procreating it, or dying. The continent on which the first race was evolved by the divine progenitors is called the imperishable Sacred Land; imperishable because it never shared the fate of the other continents, but is destined to last from the beginning to the end of the manvantara.[1] It stretched over the whole North Pole like an unbroken crust and remains so to this day.

Chapter IX.

(b) The Second, Third and Fourth Root-Races.

AS noted before, each race must pass through seven stages of development before completing its destiny. During this very long period man never for one moment remains the same being, but is constantly changing, both physically and mentally.

According to this eternal law the second race must have been more or less developed when it began to play a part in the drama of life; and the Secret Doctrine says that it was this race which received the first faint ray of intelli-

[1]Manvantara, an enormous period of evolution
Pralaya, an enormous period of dissolution
lasting billions of years.

gence. The astral body of those beings was already covered by somewhat dense matter, but it had no bones, nor a form like our present. Nature is not capable of shaping all things at once perfectly, and millions of years were necessary to form man-like beings out of the strange, gigantic, half-human monsters who at that time inhabited the second continent.

While the first original race, owing to its ethereal body, was incapable of destruction through fire or water, the second, with its more material body, was subject to death. We learn that it perished in the second terrible cataclysm, which destroyed its continent. The first one occurred when that which now is the north pole was severed from the remaining continents.

The second root-race was, like the first, sexless, and developed the third race by a process similar to that employed by the first, only somewhat more complex. It is described as follows in the commentary of the Secret Doctrine:

"The emanations that came out of their bodies during the season of procreation were ovulary; the small spheroidal nuclei developing into a large, soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our race."

Ridiculous as this assertion may seem at first sight, it should be borne in mind, nevertheless, that it agrees with the observations which natural science has made respecting the origin of the animal kingdom. The propagation of species occurs in the lowest forms of life (as protoplasms, amoebas) by division, with reptiles and birds by laying eggs, and finally by the method of the mammals.

The third race was also at first sexless, nor had it the present human form, but later it became hermaphrodite, that is, both sexes were united in each individual. The Secret Doctrine tells us that in the beginning all living creatures were hermaphroditic, and we know that most plants and a few low animals still are.

In many ancient authors we find hermaphrodites mentioned, as for instance in Plato's "Feast," where Aristophanes says:

"Our nature of old was not the same as it is now. It was androgynous; the form and name partaking of, and being common to both the male and female. Their bodies were round, and the manner of their running circular. They were terrible in force and strength and had prodigious ambition. Hence Zeus divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin."

The old Persians taught that man was the product of the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form.

There are several men of science, among them the late Professor Alexander Wilder, who have good reasons to believe that the primeval race was double-sexed. In the first Book of Moses, Chapter 5, we read: "In the day that God created man, in the likeness of God made he him, male and female created he them; and blessed them; and called their name Adam," which is to be interpreted, according to the Secret Doctrine, as meaning that formerly the nature of man was androgyne. The Jewish rabbis Samuel, Menassah ben Israel, and Maimonides confirm this opinion, and according to Professor Alexander Wilder the name Adam is identical with Athamas (Tamil, Tam), the Greek didumos, a pair of twins.

The expression "in the likeness of God" also adds weight to this view; for if God is All, he must be woman as well as man; in fact, the ancients frequently represented their divinities in this form, such as Jupiter with a woman's breasts, and Venus Aphrodite with a beard. In the orphic hymn, which was sung at the mysteries, it said: "Zeus is a man, Zeus is an immortal maid."

The Hindoo Puranas taught that the primitive power or energy was half masculine and half feminine, and some Hindu images are formed accordingly with four arms.

Later writers, too, incline to this view. The former hermaphroditic structure of mammals, as well as the ensuing separation of the sexes, can hardly be doubted any longer. See Professor O. Schmidt, "Doctrine of Descent and Darwinism," pp. 186-187; and Professor Alex. Wilder's Essay in The Theosophist, February, 1883.

It should be remembered that these processes of metamorphosis took place gradually, and millions of years were required to form beings with even the remotest resemblance to us. The most important step in this direction occurred undoubtedly during the development of the third principal race; for during this period embryonic man changed first from a sexless to a bisexual, hermaphroditic being, and finally into fully developed men and women. That took place, according to the Secret Doctrine, about eighteen million years ago. Therewith begins the history of the race proper, the race as we know it today. The original fine, ethereal astral body had surrounded itself in the course of time with a visible, tangible body of flesh and bone. With growing intelligence and self-consciousness there arose in the soul of dawning man an increasing desire for knowledge concerning the world which surrounded him. This irresistible longing of the soul created the physical senses, and kept refining them more and more, as is still observable. That which man gained on the physical side, by identifying himself with matter, he lost on the spiritual side. With the advent of a physical body came the subjection to death, and by his never satisfied cravings, man created for himself a karma eternally spinning itself out, ever imprisoning anew his soul into a body, and thereby forcing him to suffer in and through this body in proportion as he depends upon it. With the growth of the intelligence arose speech; and while the first root-race was entirely speechless and the second nearly so, the third began, towards the end of its existence, to develop a very simple language.

Before that time the mode of communication was a sort of thought transference, "which, however, did not prevent the last two sub-races of the third root-race from building cities and spreading the first beginning of civilization."

It is interesting to get the view of a modern writer on this point. Thompson F. Hudson writes in his "Law of Psychic Phenomena," p. 118:

"The subjective powers of primitive man were undoubtedly far superior to any now possessed by any one save, perhaps, the East Indian adepts. Before the development of objective means of communication in the form of speech his ideas were conveyed to his fellows by telepathy. And just in proportion to the development of objective means of communication did he cease to employ, and finally lost, his primitive methods and powers."

With the destruction of Lemuria, the third continent, the greater part of its inhabitants disappeared as well. In passing to the fourth root-race we are dealing with what may be termed history. All researches and discoveries of modern times tend to the conclusion that our fifth root-race must have been preceded by another, a superb promoter of civilization, which inhabited Atlantis, that continent which was situated between Europe and America, in the middle of the Atlantic Ocean; and of which Plato writes in his Timaeus. Homer also mentions Atlantis and its inhabitants. Herodotus says of them that they lived in western Africa, were vegetarians, and gave its name to Mount Atlas. In Diodorus we read that they boasted of possessing the land in which the gods were born, which coincides with the Secret Doctrine in so far as the latter asserts that the inhabitants of Atlantis were the progeny of that third race which merits the name of demigods rather than men, on account of its superior spirituality.

"They were endowed with divine powers, and each felt himself to be spiritually a god and physically an animal." Here began the eternal conflict between the spiritual and the physical elements. Those who learned to control their base principles, that is, their animal passions, became children of light, while those who succumbed to their lower natures became slaves of matter, children of darkness.

The latter were the ancestors of the Atlanteans. This does not imply that all Atlantean races were bad from the

beginning, but the greater part of them became so as their cycle neared its end. The Atlantians were the first to sacrifice to the God of Matter, to exalt their persons above all things, and to fall victim to the custom of phallic rites. We find a reference to this state of affairs in Plato, who says that the people of the golden age were not only rich in worldly goods, but were wise and just; but that later they became vainglorious to a degree, were dissatisfied, and lived in continual strife, so that Zeus was forced to destroy this depraved race by a terrible flood. Many scholars are of the opinion that the flood can refer only to the Flood mentioned in the Bible, and that the beginnings of civilization lay much further back than the Egyptians, Chaldaeans and Hindus. Thus Voltaire deems it highly probable that there existed, long before the dawn of the great empires of China and India, civilized and powerful nations which transmitted their knowledge to the latter; and Bailly writes in his "Letters sur l'Atlantide," p. 15, that the arts and sciences attributed to the ancients were the creations of no then existing nations, nor of earlier historic, Asiatic peoples, but that they and the whole great knowledge of the Hindus must be ascribed to a much older and more learned race. He furthermore suspects that the Atlantians were nothing more nor less than the Titians and giants of whom legend tells.

Both statements coincide with the Secret Doctrine, which declares that the attainments of the Egyptian, Greek and Roman civilizations were as nothing in comparison to what the fourth root-race accomplished in its best period; and that the men of the fourth root-race, Atlanteans, were giants in body and in mind.

J. Donnelly, whose work on Atlantis is epoch-making, declares that nearly all the arts and other triumphs of our civilization can be traced back to the Atlanteans. He writes: (Atlantis, p. 130.) "In architecture, sculpture, painting, engraving, mining, metallurgy, navigation, pottery, glassware, the construction of canals, roads and aqueducts, the arts of Phoenicia and Egypt extended, without material change or improvement, to a period but two or three hundred

years ago. The present age has entered upon a new era; it has added a series of wonderful inventions to the Atlantean list; it has subjugated steam and electricity to the uses of man. And its work has just commenced; it will continue until it lifts man to a plane as much higher than the present as the present is above the barbaric condition, and in the future it will be said that between the birth of civilization in Atlantis and the new civilization there stretches a period of many thousands of years, during which mankind did not invent but simply perpetuated."

Winchell, in his book, "Pre-Adamites," p. 20, says that the Egyptians at the time of Menes were already a highly civilized people, producing great architects, sculptors, painters and physicians. Ernest Renan notes that in the case of the Egyptians, no beginning, or period of development can be traced, we know them only as having reached the apex of civilization.

If we consider how gradually the development of the arts, languages and literature takes place, and how many races must take part in the work of bringing these to a certain point of excellence, we will be inclined to agree with H. A. Taine, who says in his "History of English Literature," that the civilizations of such ancient races as the Egyptians, Indo-Arians, Chaldaeans, Chinese and Assyrians must have been the result of previous civilizations of hundreds of thousands of years' standing.

If we note further that thousands of years ago the same arts, sciences, religious views, customs and traditions were in vogue on both sides of the Atlantic, we must assume a common origin for these, a center which once connected the hemispheres now separated by the ocean; and this center was, as Plato said: "That island which lay in the Atlantic Ocean beyond the Pillars of Hercules, and from which there was an easy passage to other islands situated in the vicinity of a great continent" (America).

And the inhabitants of that island were the Atlanteans, the descendants of the northern Lemurians, Lords of the

Earth, and sole bearers of the civilization of that period. To them can be traced back the legends common to nearly all the ancient races and even to the North American Indians, legends of gods and giants, of paradise and the Garden of the Hesperides, the celestial upland, the magic gardens of the Chinese and the Tartars, Olympus, and the Flood.

That the sudden destruction of this people and its country—according to Plato the whole great island of Atlantis disappeared in a single night—should have had a staggering effect upon the surviving races is natural, as Donnelly writes: (Atlantis, p. 65.) "An event which in a few hours destroyed, amid horrible convulsions, an entire country with all its vast population, that population the ancestors of the great population of both continents, and they themselves the custodians of the civilization of their age—could not fail to impress with terrible force the minds of man and to project its gloomy shadow over all human history. And hence whether we turn to the Hebrews, the Aryans, the Phoenicians, the Greeks, the Cushites or the inhabitants of America, we find every where traditions of the Deluge."

It was indeed the great deluge mentioned in the Bible which changed the face of the earth and carried away the Atlanteans. The great cycle had run its course, the gigantic fourth race was sunk in grossest materiality. It had to be destroyed in order to make room for a better one.

(To be continued.)

THE RITUAL OF MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XVI.

SPELLS AND CHARMS.

ANOTHER spell for the destruction of its object is used in the country. It consists in consecrating nails for works of hatred with stinking fumigations of Saturn and invocations to the evil spirits; next to follow the steps of the individual whom they wish to torment, and to nail as though to a cross, all his footprints which they find on the ground or upon the sand.

Another, still more abominable rite, is practiced in this way. A large toad is taken and baptised, giving it the name or surname of the individual whom it is desired to curse. It is then made to swallow a consecrated wafer upon which the formulas of execration have been pronounced; next they envelope it in magnetized objects; they bind it with the hair of the victim upon which the operator shall previously have spit. The whole is then buried, either under the threshold of the door of the bewitched individual or in a place where he is obliged to pass every day. The elementary spirit of this toad will become a nightmare and a vampire, and infect him with illusions; at least unless he knows enough to send it back to the evil-doer.

Next come spells that are produced with wax images. The necromancers of the Middle Ages, jealous to please by

sacrilegious acts him whom they regarded as their master, mixed baptismal oil and the ashes of burned consecrated wafers with this wax. Apostate priests were always to be found ready to deliver up to them the treasures of the Church. An image was shaped from the cursed wax as like as possible to the individual whom it was desired to destroy by the spell. This image was clothed with garments like his, and sacraments given to it like the one that the individual himself had received. Then were pronounced on the head of the image all the maledictions which expressed the sorcerer's hatred. Every day they inflicted on this cursed figure imaginary tortures in order to reach and torment him or her through sympathy whom the figure represented.

If some hair, blood, and above all a tooth of the infested person, can be procured, the spell for an individual destruction is more infallible. This has given occasion to that proverbial mode of speaking : "You have a tooth against me."

A spell is cast also by the glance. This is what they call in Italy the jettatura, or evil eye.[3] During the time of our civil discords a man in a shop unfortunately had occasion to complain to the magistrate against one of his neighbors. The neighbor after having been imprisoned for some time was set at liberty; but his social position was lost. As his only revenge he twice a day passed the shop of his denouncer, looked at him fixedly, saluted him and went by. Some time afterward, the shopkeeper, no longer being able to sustain the punishment of his look, sold out at a loss and changed his residence, without leaving his address. In a word, he was ruined.

A threat is a real spell, because it acts strongly on the imagination, especially if this imagination accepts easily the belief in an occult and unlimited power. The terrible menace

[3]Galatians, III, 1. "Foolish (unspiritual) Galatians, who hath cast the evil eye upon you, to whom ocularly Jesus Christ has been described suspended on the cross?" This was a very ancient and universal idea. Apollonius Rhodios relates how Medeia by the glance of her eyes wrought the death of Talus; and Heliodoros explains the operation. "When any one looks upon merit with envy he fills the air around with a malignant property, and this being, as it is, of a most subtile nature, penetrates through the very joints and marrow."

of hell—that spell cast over human beings for several centuries—has created more nightmares, more unknown maladies, more furious insanities, than all the vices and excesses united. This was figured by the Hermetic artists of the Middle Ages by incredible and unheard-of monsters, that they inlaid at the portal of their basilis.

But bewitching by a threat produces an effect directly contrary to the intentions of the operator, when the menace is evidently vain; when it revolts the lawful pride of the one who is threatened, and consequently provokes his resistance; in short, when it is ridiculous from its very atrocity.

The sectaries of hell are those who have discredited heaven. Tell a reasonable man that equilibrium is the law of motion and life, and that the moral equilibrium, Freedom, rests upon an eternal and immutable distinction, between the true and the false, between good and evil; tell him that being endowed with free-will, he should place himself by his works in the empire of truth and good, or fall back eternally like the rock of Sisyphus, into the chaos of falsehood and evil. He will comprehend this dogma; and if you call truth and good heaven; falsehood and evil, hell; he will believe in your heaven and hell, beyond which the divine ideal rests calm, perfect, and inaccessible to anger as to abuse; because he will comprehend that if hell is in principle as eternal as Freedom, it could only be, in fact, a torment for souls to pass through, since it is an expiation; and the idea of expiation necessarily supposes that of reparation and the destruction of evil.

This is said, not with any dogmatic intention, which would not be in our province, but in order to indicate the moral and rational remedy for the spell cast over consciences by the terrors of the other life. Let us now speak of the means of preserving ourselves from the baleful influences of human wrath.

The first of all is to be reasonable and just, and never to give occasion or reason to anger. A justifiable wrath is very much to be feared. Hasten, therefore, to acknowledge

and expiate your wrongdoings. If the wrath continues after that it certainly proceeds from a vice. Endeavor to ascertain this vice and unite yourself strongly to the magnetic currents of the opposite virtue. The spell then will have no power over you.

Cause the linen and garments which you have worn to be washed with great care before giving them away or burning them. Never use a garment which has belonged to an unknown individual, without purifying it with water, sulphur, and aromatics; such as camphor, incense, amber.

A great means of resisting spells is: Not to fear them. A spell acts like contagious diseases. In times of pestilence, those who are afraid are the first to be attacked. The means to avoid the fearing of evil, is to keep yourself from constant thinking of it; and I counsel with great disinterestedness, since I place this advice in a book on magic, of which I am the author. I counsel all nervous, weak, credulous, hysterical, superstitious, bigoted, foolish persons, and those without energy or will, never to open a book on magic; to close it, if they have opened any; not to listen to those who speak of the occult sciences; to ridicule them; never to believe in them and to "drink cold water," as the great Pantagruelistic Magician, the excellent Curate of Meudon, says.

As regards wise men, and it is time to occupy ourselves with them, after having exposed the absurdities of fools, as regards the sages, they have no other spells to fear than those of fortune; but as they are priests and physicians, they may be called to cure bewitched persons, and this is the way they should proceed:

It is necessary to induce the bewitched person to confer a benefit of some kind on the person casting the spell; to render him a service which he cannot decline and to endeavor to bring him directly or indirectly to the communion of salt.[4]

[4]This notion is Arabian. A man will not injure another with whom he has shared salt. The constitution of the Hebrew Theocracy was denominated "a covenant of salt." To spill the salt was a declaration of hostility and absolved from friendship. Hence originated the superstition of ill luck following the spilling of salt, even when accidental.

The person who shall think himself brought under a spell by the execration and burial of the toad, must carry with him a live toad in a horn box.

As for the spell of the pierced, it will be necessary to make the person affected eat a lamb's heart seasoned with sage and vervian, and wear a talisman of Venus, or of the Moon, in a little bag full of camphor and salt.

As for the spell of the wax figure, it is necessary to make a more perfect figure, to place upon it all that can be given to it, to attach to its neck the seven talismans, to place it in the midst of a great pentacle representing the Pentagram, and to rub it lightly every day with a mixture of oil and balm, after having pronounced the conjuration of the Four, in order to turn aside the influence of elementary spirits. At the end of seven days it will be necessary to burn the image in consecrated fire, and we may be sure that the condition induced by the enchanter will lose its energy at the same moment.

We have already spoken of the sympathetic medicine of Paracelsus, who medicated wax limbs and operated on the blood which the sores gave out, to cure the sores themselves. This system enabled him to use the most violent remedies. He had accordingly for his principal specifics corrosive sublimate and vitriol. We believe that homeopathy is a recalling to life of the theories of Paracelsus, and a return to his wise practices. But we shall have to return to this subject in a special treatise which is to be devoted exclusively to the occult medicine.

The vows of parents fixing the future of their children are spells that we cannot condemn too much. Children dedicated, in white, for example, scarcely ever prosper. Those who were formerly dedicated to celibacy generally fell into debauchery, or turned in despair to folly. It is not permitted to man to force destiny; still less to impose restrictions on the legitimate use of freedom.

We will add here by way of supplement and appendix to this chapter some words upon mandrakes[5] and androids

[5]The Mandragora, Atropa officinalis.

that several magistes confound with the wax figures that serve for the practices of spells.

The natural mandrake is a hairy root, which presents, more or less in its general appearance, either the figure of a man, or that of the male organs of generation. This root is slightly narcotic, and the ancients attributed to it an aphrodistic virtue which caused the sorcerers of Thessaly to search for it for the composition of philters.

In this root, as is supposed, there is a certain magic mysticism, the umbilical vestige of our terrestrial origin. This we would not dare to affirm seriously. It is certain, however, that man came from the dust of the earth. Hence it is laid down that the first rough draught should shape him in the form of a root. The analogies of nature absolutely exact that this idea be admitted; at least as a possibility. The first men then, were a family of gigantic, sensitive mandrakes which the Sun had animated and that could detach themselves from the earth. This excludes nothing, and supposes on the contrary, in a positive manner, the creative will and providential co-operation of the First Cause, which we have reason for calling God.

Certain ancient Alchemists, struck with this idea, have dreamed of the culture of the mandrake and have tried to reproduce artificially a mire fertile enough and a sun active enough to humanize anew this root, and thus create men without the co-operation of women.

Others who thought they saw in Man the synthesis of animals, despaired of animating the mandrake; but they made monstrous pairings of races, and cast human seed in animal earth, without producing anything but shameful crimes, and monsters incapable of posterity.

The third mode of forming the android is by galvanized mechanism. One of these automata, almost intelligent, is attributed to Albert the Great, and it is added that Saint Thomas broke it with a single blow of his stick, because he was embarrassed by its responses. This story is an allegory.

The android of Albert the Great is the Aristotelian theology of the primitive scholastic philosophy which was broken by the Summa of Saint Thomas, that bold innovator, who was the first to substitute the absolute law of reason for the arbitrary divine will, by daring to formulate this axiom, which we fear not constantly to repeat because it emanates from such a master: "A thing is not just because God wills it, but God wills it because it is just."[6]

The real artificial man—the actual androides of the ancients—was a secret which they hid from all eyes, and which Mesmer was the first to dare to divulge in our days. It was the extension of the will of the Magus into another body, organized and served by an elementary spirit. In other words more modern and intelligible, **it was a magnetic subject.**

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[6]Plato has placed the same logic in the mouth of Sokrates in the famous Dialogue of "Eutyphron." "Is it not said," asks Sokrates, "that the gods quarrel and are at variance; that what some love, others hate? To be holy is to be just. Is the thing holy because they love it, or do they love it because it is holy?" The diviner at this point pleads a previous engagement. He had been led relentlessly to the declaration that Justice was the principle supreme over everything, and therefore above the gods of the Panthea. In this very essential the Dialectic of Plato is superior to the Orgonon and Metaphysic of Aristotle.

(*To be continued.*)

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GHOSTS THAT NEVER WERE MEN

Different Kinds of Ghosts.

GOOD and bad luck, as it befalls people, is due to the working of certain elementals which are connected with these people. There are several kinds of such luck ghosts; they work in a peculiar way; they are directed and impelled by superior entities.

Luck ghosts are of two kinds, those that are nature ghosts already in existence and belong to one of the four elements, and those that are specially created. Both perform certain work, which then marks them as good luck ghosts or bad luck ghosts.

There are in each of the elements many kinds of ghosts; among them some are maleficent, some indifferent, and some favorable to humans. All these ghosts, however they may be disposed, are always desirous of expressing themselves in such a manner as will give them intense sensation. Human beings, of all creatures, are able to furnish them the sensation which is most intense. The ghosts act on man as his changing moods permit them. Usually no particular ghost attaches itself to any one person. The reason is that people

pursue no definite, set line of action. They always change; something always happens to cause them to change. Their thoughts change, their moods change, and that prevents any one particular ghost from attaching itself to a human being. The ghosts crowd in on a human; and one ghost drives out the next, because man gives place to them as they please to come. His sensations, in fact, are these ghosts.

How Man Attracts a Ghost.

When a man tries to hold on to a sensation and continues to think about that sensation, he tries to hold on to a ghost. For what is generally called a thought is no thought at all, but is merely a ghost sensation coming into the light of the mind and carrying the effect of that light with it; in other words, what is too readily called a thought is a lit up ghost. That sensation, or ghost lit up by the mind and then called a thought, man tries to hold. But it flees, and in its place leaves an impression upon the mind—which impression is a subject of thought. Such a subject of thought is merely an impression upon the mind, on which plays the light of the mind. When a person holds that subject of thought in his mind, a nature ghost is attracted to the subject of thought and attaches itself to him. This ghost is a good luck ghost or is a bad luck ghost.

As soon as it attaches itself, it influences the events of his life, in material things. It brings about lucky or unlucky events, some of which have been mentioned. A new phase of life begins for him. The more readily he responds to the influence of the promptings and impressions received from the luck ghost, the more directly and quickly will the lucky or unlucky happenings befall him. This is aside from any process of reasoning. If his mind interferes, objects, doubts, then the events will not be brought about in the way in which the ghost would have suggested. Yet the very doubts and objections by the mind will be used as material to bring a similar result about, though it takes more time before they come. Once under the influence of a luck ghost it is

difficult for a man to do away with or avoid the luck, be it good or bad.

In the elements then there are in existence ghosts, some benevolent, some malevolent, some indifferent, all eager for sensation. They are attracted to persons who, trying to hold on to a sensation, make of it a subject of continued thought and yearn for it. Once attracted, the ghosts cling to the persons and influence the events of their lives as good luck or bad.

How Man Creates a Luck Ghost.

Besides these attracted ghosts, which function as luck ghosts, luck ghosts may be created by man if he broods on such things as luck, fortune, chance, and if he holds a certain mental attitude toward these matters and the entities that bring them about. This attitude is one of homage, deference, entreaty. It is a reaching out in thought toward "luck" and is a desire to be associated with them. When this attitude is held, the mind creates out of the element to which it is turned a form, and stamps it with its impress.

Then this elemental matter assumes body and definiteness, though it is invisible. The form created is either suspended luck or luck which becomes active at once. This form lasts usually through and even beyond one life of the votary. When it becomes active, the person who created it finds that his fortune changes. He has good luck. He sees ways of accomplishing his ends, as never before. He wonders at the ease with which things shape themselves for him. Circumstances convene to aid him in his plans with worldly things: money, lands, property, pleasure, persons, influence, things of the senses generally.

The Condition of Luck.

This luck attends him through his life, but on one condition. That condition is that he pays homage to that abstract thing out of which his luck came. If he should cease to pay homage to that thing and should turn what his

luck brings him to something else, and pay homage to some other thing, then his luck will desert him and the elemental which was his good luck ghost will be his bane as his bad luck ghost. If he should continue to nurture his good luck ghost and worship the source from which it came, his luck will continue throughout his life and will await him when he comes again in another physical body; it will so attend him from birth on or join him later in life. But he cannot continue forever, because the principles in him will force a change.

Good Luck and Bad Luck

Both the elemental already existing in nature, which is attracted to and attaches itself to a person, as well as the elemental specially created by a man, come from one of the great nature ghosts, which are gods, that is, gods of the elements only, nevertheless great and powerful gods. These gods are the sources of all luck ghosts.

Today these gods are flouted, and the suggestion of their existence is ridiculed. Yet great nations, to mention only the Greeks and Romans, believed in and worshipped them. These gods were known to some. Today men and women of the world who have success in accumulating wealth, gaining influence and to whom the other sex takes a fancy, worship the same gods, but under different forms. Today these gods are unknown to men, except in their remotest and most material states. Today men will subordinate everything to material success, though they know not clearly the source from which it comes. These gods of the world are also the source and rulers of the luck ghosts.

How Man Gets a Ghost.

A good luck ghost, whether already existing in one of the elements or specially created by a human, is a being which is furnished by one of the elemental gods to the devotee who pays sincere tribute by worship. In fact, is it

not almost impossible to find among the lucky, one who is not a worldly, a material person? He or she may be at the same time good natured, magnetic and well meaning. Often they are bountiful givers to institutions or persons who exist for higher things. Or the lucky may be selfish, crabbed, spiteful, penurious. The main thing is that they pay tribute to the elemental ruler, and this big elemental sends to the votaries or allows them to create, good luck ghosts, no matter what the name, or to what source the good fortune is attributed. Sometimes, people attribute it to the God of their particular religion, and call it a blessing or a gift of God.

Bad luck ghosts are of two kinds. The one kind has been mentioned as those which, already existing as nature ghosts in one of the elements, attach themselves to a person whose attitude of mind constitutes an invitation to the ghost, which then enjoys the sensation of gloom, worry, fear, anxiety, uncertainty, deception, expected misfortune, self-pity and pain. The second kind are luck ghosts which are created. They are never created by the person himself directly, as may be good luck ghosts. These bad luck ghosts were once created by the human as good luck ghosts, and then have turned from good luck ghosts to bad luck ghosts. So a present bad luck ghost of this created kind is always what was formerly the human's good luck ghost. It is merely a question of time when a good luck ghost will become a bad luck ghost; the change is certain, because of the principles in man.

Why the Ghost Changes from a Good Luck to a Bad Luck Ghost.

The cause of the change which makes of one's good luck ghost a bad luck ghost is that the person eventually uses what the good luck ghost brought, for purposes other than are acceptable to the elemental god which allowed the creation, and that the person ceasing to pay proper worship to the god, turns his or her devotion to another god. In this

manner a person who by worship of an earth spirit for money and the power that money brings has created thereby a good luck ghost, and ceases to worship by the display of wealth and the use of power—all of which the god enjoys through him or her—but turns his or her energies toward the other sex and pleasure, will find that the luck changes, because the luck ghost has been converted from a good to a bad luck ghost. The other sex and pleasure are used by the ghost to bring about the downfall and a blight of bad luck. This is so because that god which enjoyed the worship by the display of wealth and the use of power through the human, is not worshipped by the worship paid in the first instance to the god of pleasure, and so becomes angry and turns the good luck ghost into a bad luck ghost. Worship paid to one of the sex gods brings, as history shows, luck to a race and men; but it is the pleasure of sex, the worship paid to the god of pleasure, which is obnoxious, and causes the wrath of the superseded god.

A man who is lucky with women will often lose his luck when he takes to gambling; the reason underlying the turn of the luck is that he has turned his devotion from the great pleasure god to the gambling god. A gambler often loses his luck as a gambler when he falls in love; because the great gambling spirit resents the lack of faithfulness of the former devotee whose devotion it had rewarded with fortune, and whom it now pursues with vengeance.

Luck will soon leave a lover when he becomes too interested in his business.

A business man who was lucky will suddenly find that his luck has left him when he takes to speculating, which is a form of gambling, and is displeasing to his money god. So also will luck often leave a business man with whom it had been, if he follows his artistic tendencies.

Worst of all is the bad luck of one who had been a child of the world and had worshipped successfully at the shrines of the world powers, and then, changing, worships philosophy and the intelligences of the mental and spiritual worlds.

Thus is seen how good luck turns into bad luck. A bad luck ghost, if not one of the ghosts in existence who are attracted to a person of a certain attitude of mind, is always a former good luck ghost, which has become a bane, because the human has ceased to worship the great elemental god through whom the luck came.

Comparatively few people are lucky or unlucky. That is why good fortune and bad luck stand out from the natural and general course of events. These luck ghosts smooth or impede the path of the mundane traveler in exceptional cases only. The various kinds of luck ghosts, those in existence as well as those newly created, are ghosts somewhat different from the ordinary elementals; and their actions differ from those of the ordinary karmic action which of course is always through nature ghosts. The cases are exceptional in the sense that they are rare, but they are no exceptions to the working of a man's karma, taking one thing with the other.

What the Ghosts See, and How They Lead.

The manner in which the good luck ghosts and the bad luck ghosts work is by leading the persons whom they have under their charge. Sometimes more than mere leading has to be done. The ghosts lead the human into the places and to the people where success or failure is, as the case may be. The ghosts see ahead of what humans can see, because thought and desire precede action, and this thought and desire in success or failure are seen by the ghosts. The good luck ghost will lead his charge into success in undertakings with others, or will lead him away from or guide him through danger and accidents. The bad luck ghost likewise, seeing the undertakings and ventures which will be failures, leads his charge into them and into danger, and to such misfortunes as are already marked out in the astral light.

Where the conditions are not yet marked out the luck ghost will create new ones suitable for the luck or misfortune.

(*To be continued.*)

THE GIFT OF HAPPINESS*

By Helen Stone Tuzo

THE conscientious inheritor of money has no difficulty whatever in finding those who are able and willing to advise him how to administer his trust wisely and beneficently; the possessor of a great talent sees teachers and helpers at every turn; even one who has only executive ability or constructive energy may, without much searching, come upon some to instruct and further his abilities. But what of him who brings into this world as his chief means of serving it, the interior gift of happiness—conscious happiness? What preacher proclaims the duties which such an endowment implies? We are often told that it is our duty to be happy, but who can or will tell us how to employ this state when we have attained it?

A "happy disposition" is surely an equipment for some special service to others, and the writer has been long on a quest for one who can speak with authority upon the subject. By happiness, of course, is not meant pleasure in any form. Pleasure is a possession, and as such can be shared or given away, nay must be so if we wish it to retain its pleasurable character. But happiness is a condition. One has joys and sorrows, but through them all one is or is not happy. The circumstances and events of life are like the painted glass of a window, dark and dull or rich and glowing, but it is the day without that is comparable to happi-

*Mrs. Tuzo's letter is of such general interest, shows such an understanding of the matter dealt with, and is of such importance to every reader, that we print the letter as an article. The answer follows.—Editor.

ness, and that makes them cast upon us only a "dim religious light" or a flood of jeweled radiance. Now this sunshine of the spirit is so great a thing that those who live in it feel that they cannot bask there alone, but must transmit its glorious energy to others. But how?

Is it possible to make others happy? And if possible, is a manufactured happiness necessarily an artificial one, either enduring or desirable? We may, indeed, provide the means of pleasure, and even induce sensations of high and pure enjoyment: the softening, by sympathetic understanding, of the rough places of life, the opening of the eyes to the deeply moving beauty of the aspects of nature, the keen and exquisite delight of seeing the veil of Truth drawn aside. All these opportunities for joy we may provide, but can we evoke the spirit of happiness by these exterior means? We can lead the horse to water, but who shall make him drink?

Moreover, to do all this is to get happiness rather than to give it, as the true meaning of sacrifice is only beginning to be understood when the greater blessedness of giving is realized. Here we are brought up once more with a round turn.

What are the obligations of happiness? One answer is: They are three, Recognition, Appreciation and Radiation. The first is within our grasp, if we are sincere. Let us only go far enough within and we come face to face with happiness. As Harriet Beecher Stowe writes:

"When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said far down beneath the wild commotion,
That peaceful stillness reigneth ever more.
Far, far away the noise of tempests dyeth,
And silver waves chime soft and peacefully,
And no rude storm, how fierce soe'er it flyeth,
Disturbs the quiet of that deeper sea."

If we go within not merely the troubles but the ambitions and triumphs of the personality, recognition of the static happiness of the true self becomes inevitable.

Appreciation, also, is not impossible for us, although we are so accustomed to value things by the standards of having

and doing that we are slow to realize the surpassing preciousness of that which must be measured by the standard of being. What we possess and what we accomplish are in time, and therefore necessarily evanescent; what we are is of another kind of duration, which for want of a better word we call eternal. We are happy, and those of us whose rich lot it is to be aware of this are not likely to be devoid of appreciation, though we ought to come to a fuller apprehension day by day.

But it is in the third part of this answer that the difficulty lies. Laotse tells us that the most fatal thing is intentional goodness, or virtue, and if we were to "radiate" consciously and of set purpose, if we went about with a deliberately smiling face, ringing the Ollendorff changes: "I am happy, thou art happy, he, she, it is happy," on through all the moods and tenses of the verb, we should be not only ridiculous, but offensive. No, to "radiate" consciously is out of the question, and to do so unconsciously, while no doubt highly desirable, cannot justly be conceived as an obligation or duty.

What can we, what must we accomplish by means of our happiness? How can we justify its existence in us to ourselves? The question is left to The Word in the earnest hope that some practical advice may be given, some guiding light thrown by a more advanced Theosophist than the writer. H. S. T.

New York, December 1, 1916.

The questions asked are: What obligation has one who brings into this world, as his chief means of serving it, the interior gift of conscious happiness? and, more particularly: How can the possessor use the happiness he has?

The obligation is to put others into possession of the gift; and the manner of the doing that, is to help, by thought and word, others to get their minds into the state experienced by the one who is happy. To that end the state of the one who is happy has to be analyzed by him. This analysis and the enlightenment of others will confirm him in his happiness and increase it.

Much is written about happiness. Happiness is sought by everyone, and often variously experienced in some degree. But it has not been made known that any one appreciates a state of constant interior felicity and feels that there must be an obligation attached to this. It is well to receive such an inquiry.

Pleasure is a tingling of the senses, happiness an attitude and condition of the mind. Pleasure depends on objects, things outside, and on the way they affect the senses. Happiness does not depend on the extraneous, but is an interior state, brought about by the working of the mind. People are seldom conscious of this interior state, even though it exists for anyone who will possess it. The reason why people are not in the state of happiness is that their minds reach for objects outside and attempt to experience happiness by attaching the objects to themselves or themselves to the objects. Interior happiness can never be experienced while the mind attaches itself in thought to external things.

Experience of this happiness brings with it the obligation to make others aware of the state. So the correspondent mentions above that the obligations of happiness are Recognition, Appreciation, and possibly Radiation.

Recognition is to have it; Appreciation to be it. These require Radiation, which is to share it. How share it? By enabling others to get their minds into the state experienced by the one who is happy. There is actually a radiation by one who is in this state, but of course he feels naturally an objection to vulgarize a state so intimate and sacred. Thoughts and words to others, thoughts clothed in words, are the means to enable others to bring into being or to be aware of the state of happiness, which is interior. Before the happy state can be spoken of so intelligently that others can appreciate it, he who would radiate it must see clearly what brings about his happiness.

The state is brought about when the faculties of the mind work within harmoniously together. The point is that in working harmoniously within they do not depend on any-

thing without. When certain faculties of the mind reach outward while the others work within, there is between them opposition and discord. By thoughts and words addressed to an enlightened mind, it may be made to see the condition of opposition and division in itself; further, that opposition should cease and unity in thought striven for; lastly, that nothing outside will give happiness, as that depends upon a harmony of the faculties of the mind, and is therefore interior. When one thinks in this way conflict ceases; the mind brings itself by thought into a condition of happiness. The mind is happy, because it feels its non-attachment, non-dependence, upon exterior things. It feels its freedom in itself.

Now, as to how to do this. One who is interiorly happy should, when there is opportunity, put into words the thought of the interior happiness, and should speak, write, describe this so that it reaches another person's mind and connects that mind with the state, yet he should not disclose that he himself is the possessor of the happiness.

The attempts in thought and word, to share the happiness with others, makes one's own interior state more clear and increases one's capacity for happiness. Until the effort to pass the happiness on, to make it known, the interior state is not clear. Each effort makes one better able to pass it on.

To one who knows not the alphabet, any literary production is wonderful, and if he is called upon to write he will feel ill at ease. He may be shown how to write by being told of the alphabet and rules of speech, by any one who is only a little further advanced than he. Then the pupil can, if he will, be enlightened and will learn the alphabet and apply the rules. The one who tells him will be benefited himself and make the rules clearer to himself. So it is with him who gives others information of the means of finding interior happiness by showing them how to change the discord in the working of the faculties of their mind to harmony.

Editor, THE WORD.

THE SOJOURN OF THE CHILDREN OF ISRAEL IN EGYPT

By Orlando P. Schmidt

THE erroneous and conflicting notions regarding the "Sojourn of the Children of Israel in Egypt" which prevailed throughout the learned world prior to the year 1896, were chiefly owing to the fact that this important event had to be viewed and considered in the absence of its proper historical background and true chronological frame-work.

The kings of Egypt referred to in the Mosaic account of the settlement and sojourn in Egypt, as everyone knows, are simply described under the generic title of "Pharaoh," which leaves us completely in the dark as to the identity of any one of them.

We now possess the proper names and throne-titles of all the kings and rulers of the XVIII Dynasty, but, unfortunately, not one of these appears in the Scripture narrative.

To add to the doubt and uncertainty, our modern Egyptologists and historians were completely at sea as to the chronology of this period. Rejecting the numbers of Holy Scriptures, as unworthy of their consideration, some of them did not hesitate to place the Exodus at about 1314 B. C., others as low as circa 1195 B. C. On the other hand, these so-called scientists treated the astronomically fixed dates of the ancient Egyptians with even less consideration, placing the beginning of the XVIII Dynasty variously at 1700, 1649 and 1580 B. C.

In this chaotic condition of affairs it was plainly impossible to identify any of these "Pharaohs," and the only remedy I could forsee, prior to 1896, was to restore the chronology of the period in question on a reliable and trustworthy basis—a herculean task—and then, by means of accurate synchronisms, to establish and fix the true date and place in Egyptian history of the Exodus, so as to have a fixed point which could be used as a fulcrum.

It is true, that, more than seventy years ago, Richard Lepsius, with remarkable penetration of mind, akin to genius, succeeded in identifying Menephthah, the son and successor of Ramesses II, as the "Pharaoh of the Exodus," but he undermined and weakened this masterly demonstration in the eyes of his less gifted successors by confounding this "Menephthes" with the "Menophres" of the Sothiac Era of Menophres and then placing this "Menephthes" at the Sothiac era 1322 B. C. But how did this fatal mistake of placing Menephthah at the Sothiac era 1324 B. C. affect the well-known Bible numbers and Bible chronology?

I expect to show beyond a doubt that the Scriptural numbers, the 430 years between the "Covenant" and the Exodus, and the 480 years between the Exodus and the "Building of Solomon's Temple," are not only entitled to the fullest consideration of every fair and true minded scientist, but that they are **absolute.** These numbers, correctly applied, will stand every scientific test which can be possibly applied to them. On the other hand, it will be seen, that, by placing Menephthah at circa 1324 B. C., as Lepsius did, or at circa 1195 B. C., as our final chronoligists do, the interval between the Exodus and the Building of the Temple would be reduced to an impossible number, for the latter event stands immovably at 1011 B. C.

Of course, the Era of Menophres, which is astronomically fixed at 1324 B. C., cannot be moved to suit any chronological scheme whatever, however plausible it may appear, but, as the readers of The Word have seen, this era fell in the eighth year of Rampsinitus, who heads the XX Dynasty, and not in the reign of Menephthah, who was the second king

of Manetho's XIX Dynasty. In other words, there were **exactly** 167 years between the fifth year of Menephthah, the year of the Exodus, and the eighth year of Rampsinitus, the real Menuaphres.

Although, Lepsius, basing himself on certain authentic facts analytically culled from the badly mangled and grossly distorted extracts from Manetho's history, transmitted to us by Josephus, correctly singled out Menephthah as the Pharaoh of the Exodus, the scientists who came after him do not seem to have been inclined to accept the logical results of his investigations and researches, but contended that, if the Israelites had really dwelt in Egypt for the length of time required by the Mosaic narrative, there would have been some contemporaneous monumental evidence of their presence in Egypt, and, as no such evidence had ever appeared, the story must be treated as a myth. In the same way, the reign of Seti I was reduced to nine years, because, up to a few years ago, this was the highest date which had been found on existing monuments of this king. The fallacy of this mode of reasoning is shown by a monument recently found in Nubia, which is dated in the twenty-third year of Seti I.

Egypt, however, has proved to be a land of never-ending wonders, and, strange to say, the long-missing link in the otherwise perfect chain of evidence has at length come to light. In January, 1916, Prof. Petrie discovered in the last ruins of this same Menephthah's funerary temple on the west side of the Nile, opposite the old capital Thebes, the now celebrated "Stela of Menephthah," on the verso of which is a perfectly preserved inscription, dated in the fifth year of this Pharaoh's reign, in which the "people of Israel" and their flight from Egypt are specially mentioned, as follows: **"Un Israel, rotu-ef ket; ban peru-et-ef."**

Notwithstanding the profound importance of this discovery, very little was said about it at the time, and it was not until several years afterward that it came to my knowledge, but, as I expect to analyze this precious record further on in this article, I will simply introduce it here by adding,

that it verifies the Bible narrative and our much abused Manetho in every particular.

I have already stated that the 430 years between the Covenant and the Exodus are accurate, and have elsewhere furnished the proof that the latter 215 years of this period relate to the sojourn in Egypt, for example:

Abram was 75 years old when he left Haran and went to Canaan. Let us assume that this was in the year 1921 B. C. From this date to the birth of Isaac we have 25 years; from the birth of Isaac to the birth of Jacob, 60 years; and from the birth of Jacob to the settlement in Goshen, 130 years; in all 215 years.

Josephus says, the Hebrews "left Egypt in the month of Xanthicus, on the 15th day of the lunar month, 430 years after our forefather Abraham came into Canaan, but 215 years after Jacob removed into Egypt." (Antiq. Bk. II, Ch. XV, Sec. 2.)

Eusebius, in his Chronicon, also assigns 215 years only to the whole time of the Sojourn in Egypt.

The Samaritan, Pentateuch, agrees with this, for it tells us, that "the sojourning of the children of Israel, who dwelt in the land of Canaan and in the land of Mizraim, was 430 years."

The Septuagint, which dates from circa 250 B. C., is to the same effect, except that the order of the two countries is reversed.

In addition to all this, we have the testimony of Paul, that the interval between the Covenant with Abram and the Law at Sinai was 430 years (Gal. III:17), of which, as we have just seen, 215 relate to the sojourn in Canaan.

Now I am ready to demonstrate, in every conceivable way, that:

1. According to the astronomical dates of the Egyptians the fifth year of the reign of Menephthah coincides with 1491 B. C.

2. The "Stela of Menephthah," recently discovered, fixes the Exodus in the fifth year of this king's reign.

3. The date of the so-called Building of Solomon's Temple is 1011 B. C., and 480 years before this date gives us 1491 B. C. for the Exodus.

4. The 76th year of Abram's life, in the time of Amraphel, King of Babylon, coincides with 1921 B. C., and 215 years after this date give us 1706 B. C. for the settlement in the district of Goshen, and 430 years after this same date, or 215 years after 1706 B. C., give us 1491 B. C. for the Exodus. These numbers and these dates, as we shall see, agree **to the year,** and, in the case of the Exodus, **to the day,** with the astronomically fixed dates of the Egyptians and Babylonians, and are supported by the astronomical Canon of Ptolemy and the well established date (776 B. C.) of the first Olympiad.

But, in furnishing this demonstration, I shall endeavor to avoid the tedium of a long array of figures, and, beginning with Abram, interweave it in the narrative itself.

Abram's Visit to Egypt (1921 B. C.)

Prior to 1921 B. C., Abram, the illustrious fore-father of the Hebrews, dwelt in "Ur of the Chaldees," which city, at that early date, stood at, or very near to, the head of the Persian Gulf. As Abram was engaged as a shepherd in pasturing his herds and flocks, this "dwelling in Ur" must not be taken too literally—for he evidently dwelt in tents, and pastured his herds and flocks in the vicinity of this most ancient city.

We have seen, that, about 2348 B. C., Western Asia and Lower Egypt were over-run and conquered by hordes of Hamitic Cushites, or "Kassites," who established their capital in Susa, in far-off Elam, and further, that these conquerors governed Egypt, for a period of 251 years (2348 to

2097 B. C.), through native Egyptian kings (Manetho's XV Dynasty) who were compelled to hold their court at Tanis, in the northeastern angle of the Delta, so that they could be at all times completely within the power of the conquerors.

Lower Mesopotamia, on the contrary, owing to the fact that it was immediately contiguous to Elam, was governed directly by the great "kings of kings" in Susa for a period of 224 years, that is, from 2348 to 2124 B. C.

From 2124 to 1976 B. C., however, we find, according to Berosus, that this region was governed by a dynasty of local tributary kings of Hamite extraction, who held their court in Babylon, which city thereby became the recognized capital of Lower Mesopotamia. It goes without saying, that these Cushite kings (for Cush was a "son of Ham") became, in the course of time, more and more closely identified with the people, mostly of Semitic stock, who were subject to them, and eventually regarded themselves (as did the Hyksos kings in Egypt) rather as natives than as foreigners. This led to a revolution, and we accordingly find, beginning in the year 1976 B. C. a change from Elamite, to native Babylonian kings.

The birth of Abram, according to Bible chronology, occurred about 20 years before this change of dynasty in Babylonia, to wit: about 1996 B. C.

When Abram ,who had then attained the age of 75 years, left "Ur of the Chaldees" to go to the "Promised Land," Hamurabi, or, as he is called in the Bible Narrative, "Amraphel," a native Babylonian, was King of Babylonia, although, as we are bound to infer, in some way tributary to Kudur Lagomer, the Kassite King of Elam.

Shortly after his arrival in the land of Canaan, Abram was compelled by a grievous famine to go down to Egypt to find pasturage for his herds and flocks, or, as Josephus interprets it, "both to partake of the plenty they enjoyed, and to become an auditor of their priests, and learn what they said concerning the gods"; and further on, after the

Sara episode, he tells us, "that Pharaoh gave him (Abram) leave to enter into conversation with the most learned of the Egyptians."

As this occurred about 1921 B.C., the Pharaoh just mentioned must have been the Hyksos king Iannas, or Ian-ach, who reigned from 1924 to 1874 B. C. This Pharaoh, as we glean from native Egyptian sources, resided in Avaris, a strongly fortified city situated on the east side of the Pelusiac branch of the Nile, between Migdol and the Mediterranean Sea, that is, near the site of the later city of Pelusium. It was here that Abram, after passing through the "Walls" of Uaz-et Ur-et, met the Hyksos King Iannas.

The "Walls" (Gerrha- comp. "Shur" and the "Desert of Shur") were built in very ancient times to guard the "entrance to Egypt," and were located on the coast of the Mediterranean Sea (Uaz-ur) at a point, west of the Sirbonian Bog, called Uazet Uret. It is mentioned in the Pyramid Texas as far back as 3146 B. C. The ancient Egyptian appellation is Aneb-u, "Walls," and the place Uazet Uret takes its name from Uaz-ur, "Great Green," the Egyptian designation of the Mediterranean Sea, as contradistinguished from Kem-ur, "Great Black," the name then applied to the Lake of Timsah, on the Suez Canal, about midway between Port Said and south of the modern town of Ismailia.

The name Avaris is derived from Hat-uar-et, which became Ha-uar-e in the Lower Egyptian dialect. In the time of Moses, when it was fashionable to prefix the word per to the names of cities, for example, Per-ramesses, Per-tum, Per-bastet, Per-gosem, Per-sapt, Ha-uaret (notwithstanding its initial hat, or "house") was called Per-ha-uaret, which appears in Holy Scripture as Pi-ha-hiroth.

Migdol, in the same locality, was regarded as the most northeastern point in Egypt, and its site was so well known, that it was customary to use the expression, "from Migdol to Syene" (the present Assuan). In his famous "Discourse on the Route of the Exodus," appended to his "Egypt under the Pharaohs," Dr. H. Brugsch has marshaled the monumen-

tal evidence bearing on the sites of these places, but, by some strange mistake, he erroneously placed the site of Pi-tum, or, as it was also called, Succoth ("Tents"), midway between Tanis and Pelusium, when, in fact, it was situated in the Wady Tumilat, a few miles west of Kem-ur, the present Lake Timsah. But we shall have occasion to notice these important sites more critically when we come to the Exodus of the Israelites in the 5th year of Menephthah (1491 B. C.).

I will request the reader, however, to bear in mind, first, that all of these places, with the exception of Zoan, or Tanis, and Pithom, were on the eastern frontier of Egypt and, second, that one of the roads from Tanis to the Walls of Uazet Uret ran southwardly to Succoth, or Pithom, eastwardly to Chetam, or Etham, on the extreme border of the "Desert of Shur," and thence northwardly, by way of Migdol and Avaris, to the "Walls" which guarded the way to the great commercial highway to Canaan known in later times as the "Road of the Philistines," and, finally, that no such places ever existed in the vicinity of the gulf of Suez.

Thus Abram and his picturesque party necessarily passed through the Walls before they reached Avaris, where his wife, or alleged "sister," was forcibly detained by Iannas. In this city he found the wished-for opportunity to make himself acquainted with the strange religious practices of the serpent-worshipping Hyksos.

Thanks to a providential discovery made by Edward Naville, while excavating for the Egypt Exploration Fund in the ruins of the city of Bubastis, which was situated on the Pelusiac branch of the Nile, a short distance above Avaris, we are now in possession of a colossal sitting portrait-statue of this same Iannas, on the throne of which the name and official titles of this "Pharaoh" are deeply and clearly inscribed. The name, correctly rendered, turns out to be Ian-ach, that is, **Ian** with the characteristic Cushite, or Kassite, affix **ach** (compare Sut-ach). Thus Manetho, in rendering this name "Iannas," conscientiously followed the contemporaneous monuments which he had agreed to faithfully interpret in Greek.

The head of this statue is now in the British Museum (No. 1063), and the reader can find a faithful photographic representation of it in Budge's History of Egypt (vol. II, p. 174). The features are admirably chiselled, and speak for themselves more graphically and positively than words could possibly do; they are unmistakably of the purest Hamitic type, not of the weak and gentle Chinese, but of the strong and aggressive Mongolian type. This excellent portrait exhibits all the traits of character ascribed to these conquerors by Manetho, and leaves no doubt as to what race they originally belonged to. On the other hand, the native Egyptian monuments and papyri invariably call them "Aamu," or "Hamites." The great queen Het-shepsut, who appears in the Manethonian Lists by her throne-title Mephra, that is, Maat-ka-ra, or, as it was then pronounced in Lower Egypt, Me-che-ra, also alludes to them as 'Aamu in her celebrated inscription at Beni Hassan, telling us, that she repaired certain temples which the resident 'Aamu and their allies, the Shemmu, that is, Shemites, had destroyed.

The mention of the Shemites in this connection is easy to explain, for these predatory tribes of the Eastern Desert, always bent on plunder, naturally joined the invading hordes and assisted them in burning down and pillaging the cities and demolishing the temples. But it is important to note how carefully the two races, the Hamites and Shemites, are distinguished and separated, the one from the other, in this official inscription. In the face of such evidence as this, is there any excuse for still calling the **'Aamu** "Shemites"?

To show how prone those of our modern Egyptologists, who disdain to follow the guiding hand of Manetho, are to make mistakes, I will merely mention, as a warning example, that Prof. Petrie, in his History of Egypt, places our Iannas between the VII and XI Dynasties, where, according to Manetho, native Memphites, Heracleopolites and Thebans reigned side by side for a period of 142 years.

The "lord god," or great divinity of the foreign invaders was Sut-ach, or Typhonic Set. Connected with this serpent-worship, as one of its most abhorrent features, was the

rite of human sacrifice, a rite also practiced **ad nauseam** by the Aztecs in Mexico, and it will redound to the lasting credit of Amosis, that he promptly abolished it in Egypt, after taking the hated Hyksos stronghold Avaris.

On an altar, now in the Cairo Museum, dedicated by Apophis II, the immediate successor of Iannas, this king entitles himself, "beloved by Set, the lord of Avaris," and in the Sallier papyrus we are told that the same king, Apophis II, erected a temple of excellent workmanship, in Avaris, where he resided, dedicated to the worship of this same god, Set, and his cruel edict requiring the Theban "hyk" Ra-seken-en Ta-aa to worship this Set to the exclusion of all other gods worshipped in Egypt, led to the War of Liberation, which eventually resulted in the expulsion of the detested foreigners from Egypt.

Being confirmed serpent-worshippers, the Hyksos identified their "lord god" Sut-ach with Apap, the "Giant Snake" (that "Old Serpent" and "Red Dragon" of Scriptures), and vied with one another in naming themselves, in his honor, sometimes Set, or Set-nubti, and at other times Apap-i, or "Apophis."

After seeing the dark side of the picture, Abram, as I contend, journeyed on to Heliopolis, which was then situated a short distance above Bubastis on the same Pelusiac branch of the Nile, where he became acquainted with the ancient esoteric doctrine of the One Living God, whose symbol, as taught by the learned priests of Heliopolis, was the Sun, the center and ruler of the planetary system, the source of light and life, for it must have been here in this city that the chief discussions concerning religious views mentioned by Josephus took place. This doctrine is clearly expressed in the so-called Book of the Dead, as follows:

"God is one and alone; there is no other beside Him. He created all things which have been created, and without Him was nothing created. God is a spirit, the Spirit of spirits, the Great Spirit of Egypt." Here is a statement, coming from pre-dynastic Egypt, of **monotheism** pure and simple, which,

according to my late lamented townsman, Col. Logan A. Wood, is on a par with anything to be found in Holy Scripture.

But why did the kings of the Hyksos Dynasty (the Mizraim of Scriptures) establish their capital on the eastern frontier of Egypt and entitle themselves Hyku-satu, "Rulers of Foreign Countries"? It was evidently because they claimed, and exercised, suzerainty over the adjoining districts of Canaan, Phoenicia and Syria, and, I may add, that, after they were expelled from Egypt by Amosis, the native Pharaohs of the XVIII Dynasty claimed and asserted the same rights. In no other way can we explain the well attested historical events which occurred in these identical regions after the Expulsion of the Hyksos.

Many objects have been found on which these kings entitle themselves Hyk-satu, "Hyksos," but not one has ever been found on which a Hyksos king (or any other king for that matter) entitled himself Hyk-shasu, or "Shepherd King."

Thus Abram and Isaac, while in Canaan, prior to the birth of Jacob (1836 B. C.), were nominally subjects of the Hyksos kings in Egypt.

We know that the Hyksos made their last desperate stand in the fortress of Sheruhen, near Gaza, where they were besieged by Amosis in the sixth year of his reign, and Manetho tells us, that they finally established themselves in Jerusalem (the Salem of Melchisedek and Urusalem of the Tel-el-Amarna clay-tablets).

Now Thothmes I, at the beginning of his reign(about 1798 B. C.), started out to quell an alleged revolt in these regions. No doubt the death of Amenophis I, and the accession of a new king, was regarded by the inhabitants as the long-wished for favorable opportunity to renounce their allegiance to Egypt. But the projected "revolt" was promptly nipped in the bud.

We find that Thothmes I marched with his army from Gaza, in the vicinity of Sheruhen, to the distant banks of the

Euphrates River without encountering any armed opposition, which shows, on its face, that the territory so traversed was not at the time occupied by "enemies," for in so doing he necessarily passed, and left behind him, such strong places as Megiddo, Acco, Kadesh, Tyre, Sidon, Aleppo, Tunip and others. In fact, it was not until he reached Naharina, or Naharain (the Mesopotamia of the Greeks), on the east side of this river, that he found the "enemies" he was looking for.

Thothmes I, the traditional Sesostris, was a king of extraordinary vigor and ability, and a careful study of the contemporaneous accounts of this expedition ought to convince any one that he marched all the way from Egypt to Naharina without encountering armed opposition.

In his memorable inscription, the "ship captain" Aahmes, son of Abana, immediately after his detailed account of the campaign in Nubia, says:

"After this His Majesty (Thothmes I) betook himself to the land of Iltannu (Ruthen) to slake his anger among the inhabitants of the land. His Majesty reached the land of Naharuna. His Majesty found these enemies. He set the battle in array. His Majesty made a great slaughter among them. Innumerable was the crowd of living prisoners which His Majesty carried away after the victory." (See Brugsch's "Egypt under the Pharaohs," vol. I, p. 286.)

Thus it was plainly not until he had reached Naharuna, on the east bank of the Euphrates, that Thothmes I found the "enemies." It is easy to see that the people of Naharuna must have made common cause with the hostile 'Aamu, who, in their new home, were known as Canaanites, Charu and 'Aamu.

This remarkable victory came like a thunderbolt from a clear sky and thrilled Western Asia to the very core, in fact, highly colored and fabulous reports of it spread to all the neighboring countries, yea, to the opposite coasts of Greece itself. The effects of this phenomenal "drive" were of such a paralyzing nature, that we hear of no further

trouble in this region until after the death of Thothmes I. But who were these people who afterward appear as Mitannians? The land of Mitanni was situated between the Euphrates, which formed its western boundary, and Assyria, which bounded it on the East. The people were neither Hamites nor Semites, but, like the Egyptians, belonged to the great Japhetic race. It was this racial affinity which eventually drew the two nations together, and paved the way for a tacit alliance between them.

Thothmes I was succeeded by his daughter, Het-shepsut, who was known by her throne-title, Ma-ka-ra, the "Mephra" of Manetho. During the first ten years of her reign, her husband, Thothmes II, wielded the scepter in her stead, but, after his death, and during the minority of her half-brother, Thothmes III, she governed Egypt as sole regent. Her sole reign, however (although otherwise glorious enough) was of such a pacific nature, that the Asiatic subjects of the Empire gradually threw off their allegiance to Egypt, and by 1742 B. C. rose in open revolt, Gaza alone remaining loyal to Egypt. In this year, Thothmes III attained his majority, and mounted the throne, as joint-regent with Het-shepsut, under the hyphenated throne-title Mephra-Tuthmosis.

Thothmes III, who had been educated as an Egyptian priest, but who had, nevertheless, thoroughly qualified himself for the exalted office he was destined to fill, inaugurated his accession as joint-regent by invading Asia. According to the account of his çampaigns in Asia inscribed on the inner walls of the Temple of Karnak, Thothmes III, in the year 22, on the 25th day of Pharmuthi, set out from the fortress of Zalu (Selè) on his first campaign to extend the boundaries of Egypt.

In the year 23, on the 4th day of Pachons, the day of his accession to the throne, he arrived at the city of Gaza (Gazatu) and, on the following day, he left this place to conquer the miserable enemy.

On the 16th of Pachons, we find him in Ihem, where he learned that the hostile King of Kadesh had entered Megiddo

and had assembled with him the kings of all the tribes which dwelt between the water of Egypt and the land of Naharina.

On the 19th of Pachons, the king's tent was pitched at the city of Aluna. But now comes the most remarkable part of this narrative:

After a gap of three or four lines, which may have contained the date 20th of Pachons, the inscriptions go on to state that the rear-guard of the brave warriors of the king remained at Aluna, and the advance-guard came out into the valley; "they filled all the ground of the valley. The Sun had rolled downward when the king reached the south of Megiddo on the bank of the brook of Kinaah." The camp was pitched and the king showed himself to his warriors, saying:

"Keep yourselves ready, look to your arms, for we shall meet this miserable enemy in battle **early tomorrow morning.**"

As Thothmes III was the Pharaoh who afterward made Joseph the Adon over all the land of Egypt, I cite the above to show, **first,** that he was thoroughly versed in the science of astronomy, and, **second,** that, like Wallenstein and Napoleon, he trusted in his "lucky star," for the narrative continues as follows:

"In the year 23, on the 21st day of Pachons, on the feast of the New Moon, which is the anniversary of the coronation of the king, **in the early morning,"** the king attacked the enemy drawn up in battle array before the walls of the city of Megiddo. But why did Thothmes III choose the "early morning" of this particular day for the attack?

Without the accurate chronology of the XVIII Dynasty afforded by the Sothiac System it would be impossible to answer this question, but the readers of The Word can now see, at a glance, that this battle occurred in the year 1742 B. C., and, moreover, that in this year the "heliacal rising of Sothis," in the mean latitude of Hermopolis in Egypt, took place on the 21st of Pachons, exactly twelve days after the summer solstice. Necessarily the "rising," in order to be

heliacal, occurred in the "early morning," that is, just before dawn.

We have here a most remarkable culmination of astronomical events:

First—It was on the feast of New Moon.

Second—The Rising of Sothis, which, at the beginning of the IV Dynasty, preceded the summer solstice by three days, had during the long interval of 1938 years advanced fully fifteen days, or, more accurately, exactly twelve days since it had occurred coincidently with the summer solstice.

Third—It was on the anniversary of the coronation of Thothmes III, which thus appears to have taken place in the same **tetraeteris,** to wit: 1745-1742 B. C.

Thus we have Thoth, the personification of Science, assisting his namesake Thoth-mes to overcome the less highly endowed 'Aamu, just as he is pictorially represented on the rocks of Sinai as conferring on Chufu and Chnum Chufu, of Great Pyramid fame, the power to overcome the hostile Mentiu of that region. Here is evidence of the most conclusive kind, that Thothmes III, besides being an invincible leader on the field of battle, a statesman never equaled in Egypt, a builder of marvelously beautiful temples and monuments in Egypt and Nubia, a patron of art and letters, and an archeologist, was also a scientist, in fact, the foremost man of the then known world.

The regnal years which appear in the above "Annals," strange to say, date from the Sed-festival, 1764 B. C., when Het-shepsut, the daughter of Thothmes I, was placed on the throne as joint-regent, and completely ignore the preceding reign of Thothmes II and the sole reign of Het-shepsut. As the joint-reign of Mephra and Thothmes III is fixed at only twelve years and nine months, it is evident that this official dating of the Asiatic campaigns did not appear until several years after her death.

This "first campaign" in Asia was relentlessly followed up by Thothmes III down to the forty-second year of his reign and until that entire region was thoroughly subdued and incorporated with Egypt. Thus it may be affirmed without fear of successful refutation, that, when Joseph was selected by Thothmes III as Adon over the whole land, Egypt stood at the very zenith of its power.

In the year 33, on his 9th campaign, Thothmes III, who advanced systematically and thoroughly, came to the land of Naharina (not Syria, as so many of our Egyptologists erroneously assume), where he set up two memorial tablets, one on the east side of the Euphrates and the other on the west side of that river. One of these tablets was placed by the side of the memorial tablet set up by his father, Thothmes I, about 1784 B. C. "Then the king went farther up the river to conquer the towns and to level to the ground the strong places of the king of the miserable land of Naharina."

There is an unfortunate break immediately after this, but we can glean from the context that the Mitannians ventured to make a stand, for the narrative goes on to say, that Thothmes III "pursued them for the distance of a mile," but "not a single one of them looked behind him, for they were bent on flight, and sprang like the kids of the mountains."

We do not know how far the king penetrated into the riverland of Naharina, but "on his return home he came to the city of Ni and set up his memorial tablet in the land of Naharina, to show that the boundaries of Egypt had been extended."

"In the year 35, on his 10th campaign, he tells us that "he came to the town of Ariana. The king of Naharina had collected the horses, warriors and servants (of all kings and countries) from the extreme ends of the land. They were more than the sands on the sea shore, but they avoided a battle with the king. Then the warriors of the king encountered them."

The Mitannians were evidently defeated, for the king

winds up by saying, that he "made himself master of the land of Naharina."

This victorious campaign brought the Egyptians into dangerous proximity to the neighboring country of Assyria, and we accordingly find the Assyrians and Babylonians attempting to establish amicable relations with Thothmes III by sending valuable "presents" (tribute?) to him. To judge from the nature of these "presents," neither Assyria (Assur) nor Babylonia (Kar-duniash) was, at the time, in a very flourishing condition.

As we shall see, when we come to consider the influence of Joseph at the Egyptian court, fraternal relations soon arose between Egypt and Mitanni, and it became a settled custom for the ruling Pharaohs to wed Mitannian princesses and, on the other hand, to bestow their own daughters, in marriage, on the kings of Mitanni.

So far as revealed by the Tel-el-Amarna correspondence, Thothmes IV, who mounted the throne about five years after the death of Thothmes III (say about 1699 B. C.) was the first King of Egypt to marry a Mitannian princess (the daughter of Artatama, see my History, page 409), but I have reason to believe that he also married a Babylonian princess.

Amenophis III was evidently of mixed race, but his peculiar features bear no resemblance whatever to the Mitannian type; on the contrary, they seem to be Kassite, that is, Babylonian. In fact, my esteemed fellow-townsman, Col. Logan A. Wood, an excellent judge of the native Egyptian type, called my attention to this fact many, many years ago. The court of this magnificent monarch, the celebrated "Memnon" of the Greeks, was truly Oriental in style and, what is more to our purpose, his relations with Mitanni were cemented, and published to the world, by his marriage to the Mitannian princess Teie, the daughter of Yuea and Thuea. But we shall have more to say about the blue-eyed, fair-faced and intellectually beautiful Teie further on in this article.

(To be continued.)

ASHTORETH

By J. H. Davies

ASTARTE or Ashtoreth, the Queen of Heaven, was the goddess of a cult which was distributed among all the nations of Asia Minor. She was the familiar spirit of the women and was consulted as an oracle, and invoked for assistance by them in all their love affairs, whether to gain the affections of a particular person of the opposite sex, to fulfill their desire for maternity, or to be revenged on any of their enemies, and to carry out their purpose of inflicting injury upon such person.

"A spirit bore me between the earth and heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the North, where was the seat of the Image of Jealousy which provoketh to wrath."—Ezekiel, VIII:3.

The votaries of Ashtoreth did not have any statues or images of Ashtoreth the Goddess, but set up their ashera or shrines in a grove on the mountain slope, generally if the place had pleasant views, or beautiful scenery was visible from that standpoint. If a spring of water happened to be in such a place it was most desirable as a site, as water was symbolic of the fructification of the earth, and was also useful when they desired to pour their libations to the Goddess. The symbol of the Goddess was an upright stone without carving or representation of anything human, a mere linga or phallus, similar to the stake which the Roman agri-

culturists set up in their gardens to the god Priapus, symbol of fertilization. The only sacrifices the Goddess received were decorations of garlands of flowers and an occasional libation of water or wine. The ashera, similarly, were decorated by the women of Syria to propitiate the Lady and gain favors.

"She defiled the land and committed adultery with stone and wood."—Jeremiah, III:9.

"The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes for the Queen of Heaven, and they pour out drink offerings unto other gods."—Jeremiah, VII:18.

"Thy adulteries and thy loud shoutings, thy abominations on the hills in the fields have I seen."—Jeremiah, XIII:27.

"Then did all the men who knew that their wives were burning incense to other gods, and all the women that stood by, a great multitude, and all the people that dwelt in the land of Egypt, in Pathros, answer Jeremiah, saying: 'Respecting the word that thou has spoken unto us we will not hearken to thee. For of a surety we will do all the word that is gone forth out of our own mouth, to burn incense to the Queen of Heaven, and to pour out drink offerings to her, as we have done, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; when we had plenty of food and fared well and saw no evil. But since the time we have left off to burn incense to the Queen of Heaven, and to pour out drink offerings to her, we have had a lack of everything and we have come to our end through the sword and famine.

"'And when we burnt incense to the Queen of Heaven and poured out drink offerings to her, was this without the consent of our husbands, that we did make cakes for to make her image and pour out drink offerings to her?'"—Jeremiah, XLIV:15-20.

"Busied with lowly chores to please the prince,
Sweeping their door stones, setting forth their flags,
Stringing the fluted fig leaves into chains,
New furbishing the lingam, decking now
Yesterday's faded arch of boughs."
—Return of Buddha, Light of Asia.

Phoenicia was the principal seat of this cult, and the temples of Ashtoreth in Tyre and Sidon were very pretentious affairs. The priestess and initiated members of the secret cult had to undergo a very severe probation and initiation into the mysteries of their secret rites. They fed and maintained a large number of white doves which were al-

ways flying around the temple. Semiramis of Babylon is also stated to have had numbers of white doves associated with her rites. Ione, the dove, is symbolic of the Hermetic Word, or communications from the Unseen World. In the temple there were no statues or images of the Queen of Heaven. Like the statue of the goddess Neith in Egypt, she was a mystery. The inscription on the base of the statue of Neith read:

> "I am all that was
> and is
> and whatever shall be.
> No mortal hath ever
> lifted my veil."

In the East in the temple was a large silver star, lighted by lamps whose light was reflected from it. This was the symbol of the Queen of Heaven. Astarte has by some been identified with the Moon, and by others by the planet Venus. The crescent is symbolic of either. But Venus has been from time immemorial admired and worshipped. It is the sacred Tistar star of the followers of Zarathustra. The pious Fire Worshipper even at the present time when she rises over water, unwinds the sacred string which is coiled seven times around his body; and as he twists it around his body recites a gatha or Farvardin Yasht with each coil, according to his desires. They celebrate the festival duly dedicated to the Star in the morning, as it illuminates the Eastern sky. She was Ishtar in Babylon, Esther and Astarte in Palestine. When the followers of Mithra had brought their cult into Asia Minor it became corrupted, and Mithra became the son of the Goddess under her name Mylitta, and the Assyrian symbol of the bee was given to her. In Greece the son of the Goddess became Cupid.

It is a common saying that a woman cannot keep a secret, but the initiates into the mysteries of the Goddess have never given away anything pertaining to their ritual. They were practised in Greece at Eleusis, and in Rome as the Rites of the Bona Dea. Members of the opposite sex accused the Roman matrons of most heinous offences in their secret meetings. Cæsar forebade his wife to take part in

them on the plea that Cæsar's wife must be above suspicion. They intimated that the high festivals in Tyre and Sidon consisted of a sacrifice to Ashtoreth by the defloration of maidens, and of human sacrifices. They were accused of purchasing youths in the slave market of Tyre. These once taken into the temple and having served their purpose were never seen alive again. The priestesses were adepts in the manufacture of poisons.[1] It was supposed these slaves were poisoned and the remains secretly disposed of, and thus they had no chance to reveal anything that happened in the mysteries.

"They are inflamed after the idols under every green tree; that slaughter the children in the valleys under the clefts of the rock."—Isaiah, LVII:5.

These votaries of the Queen of Heaven were very fond of display to set off their charms, as the prophet has taken care to mention some of them:

"On that day will the Lord take away the beauty of their tinkling shoe buckles, and the hair nets and the crescent-shaped ornaments (round tiaras like the moon), the drops and the mufflers and the bracelets, the bonnets, and the foot chains,[2] and the head bands, and the tablets and the earrings, the finger rings, and nose jewels, the changeable suits of apparel, and the mantles, and the shawls, and the pockets, the mirrors and the chemisettes, and the turbans, and the long veils."—Isaiah, III:18-23.

They were addicted to using amulets and charms to win lovers:

"Woe to the women that sew bolsters together for the armpits and make cushions for the head of every stature, to hunt souls, to slay the souls that should not die, and to keep alive the souls that should not live. Thus saith the Lord Eternal: Behold, I am against your bolsters, whereon ye hunt the souls that they may flutter in your net."—Ezekiel, XIII:18-20.

[1]The Roman matrons were adepts in the use of poisons and used them frequently when they wished to get rid of their husbands or to make away with an enemy.

[2]In Flaubert's novel, "Salammbo," it is stated that the maidens wore anklets connected by a short chain, thus giving the maidens a mincing gait.

"Because they are full of witchcraft, more than the East, and are soothsayers, like the Philistines, and with the children of strangers they unite themselves."—Isaiah, II:6.

"Bear then the canopy of your chief idol, and the figure of your images. The star of your god which ye have made for yourselves."—Amos, V:26.

The cults of Ashtoreth and Moloch were encouraged by the Phoenician nobles as a matter of policy. Holding in subjection an enormous number of slaves acquired from all nations, they were able to control them by tolerating the lustfulness of the sexes, as love affairs kept them from more dangerous designs. The cult of Moloch kept the more intelligent and more ambitious ones in awe. Taking pattern by the methods of the negro races, the priests as witchfinders selected the dangerous ones as sacrifices to the God by fire, and a slave never knew when he might be selected.

The Phoenicians had occupied Palestine for a very long time:

"Is this your fate, ye of the joyous city; she whose antiquity is of ancient days? Who hath resolved this against Tyre, the crowning city whose merchants are princes, whose traders are the honorable of the earth?"—Isaiah, XXIII:7-8.

Before the Phoenicians had arrived in Palestine, Asia Minor was occupied by the Hittites or Khita, a people from Chittim or Cathay (China), who brought goods by the long caravan route to the shores of the Mediterranean Sea, they brought also the tong system of doing business. Their mandarins or kings were powerful enough to conquer Egypt, and impose their rule on that country for a while. Abraham in his day had to purchase the Cave at Machpelah from Ephron, a Hittite. Later than these came a seafaring race from Ni Phon or Nippon. Sailing from Ni Phon or the Isles of Chittim, they landed their goods in the Persian Gulf. Their chief entrepot was the Island of Ormuzd. The goods were transferred to smaller craft which carried them up the Euphrates and Tigris to Babylon and Mesopotamia, thence by caravan to Tyre and Sidon. This maritime race

became commercially very powerful, and their tong extended its influence all over the known world. They exploited the tin, copper, and iron mines of Britain and Spain, and sold slaves to work these mines.

This tong was the greatest clearing house and commercial agency that the world has ever seen. These Phoenician nobles were very exclusive, and no one could be a member of the tong unless he was of their own race. No slaves, nor cripple, nor person of shady reputation could be admitted. The priests of Moloch and of Ashteroth were the tools by which they ruled, and the tong used them ruthlessly. Reference to this tong is found in Jeremiah, LII:19, 24.

King Solomon was the son of a Hittite woman and was by blood eligible to become one of the members of the tong and also to partake of the commercial ventures they were embarked in. King David was not, and when Jehosaphat and the Son of Ahab tried to send an expedition beyond the Pillars of Hercules their ships were driven ashore and wrecked.

ANCIENT SCANDINAVIAN MYSTICISM

By C. H. A. Bjerregaard

CHAPTER II.

WHEN I speak about the ancient Scandinavians, or as I prefer, the Nordic Race, and their mysticism, it must constantly be borne in mind that the talk is about the people from the preglacial, interglacial and postglacial periods of the North. No distinction can be made by means of chronology, and reference is made to people on all stages of culture—if culture it can be called, in the modern sense.

I am speaking about people who, in some regions, were of great native strength and able to chase the wild beasts and conquer them by clubs and stones, but who knew nothing about agriculture. I am also speaking about people of other regions, perhaps contemporary, who perhaps, at the same time did know something about agriculture and perhaps had invented rude huts and dwellings. That such vast differences could exist inside of the same race was possible, because the various groups of the Nordic Race were separated from each other by long time and space intervals.

Nothing definite can be said about the exact location where any of these people of the Nordic Race lived, except this, that it was on the northern parts of the globe. Neither do we know anything definite as to when and where those various people lived directly of the fruit and animal products of the earth, or when and where they first discovered fire and its uses, and bodily coverings, like those we call clothing.

It is still a mystery when the state we call civilization began by family life and the paternal rearing of children, or when that which we call property and its accumulation, began.

Many or some of these forms of life may have been contemporary or closely related both as to time and place, or they may have been separated by thousands of years and by vast stretches of ice.

For the purpose of these papers it is not necessary to answer these questions. The main point is that the people were of one and the same race—the Nordic Race, which, through longer or shorter periods of time, on one place or another, developed the ideas with which I deal in these papers.

As an answer to the very pertinent question of how I know with any degree of certainty about those people and their ideas, I will explain my method. My statements and interpretations are arrived at by reasoning backward from received traditions and monumental artfragments. I also draw, what I call legitimate psychological conclusions about the ancient people of the North, from the mental and moral characteristics of the later day Nordic Race. A race so distinctly marked as the Nordic preserves its dynamic energy throughout its whole existence and we may know that race very intimately by interpreting it.

My work is an interpretation. The mysticism of the Ancient Scandinavians as represented in their mythology, for instance, is their interpretation of themselves. If we can interpret the one, we know the other also. It is such an interpretation that I have attempted.

I urge the study and contemplation of the most remote ages of the Nordic Races as well as many features of their later life, because such a study and contemplation has great liberating power. But to be partakers of this power of freedom and original energy, we must avoid the academic routine methods, even its liguistic axioms, no matter how honored they may be by the academics. We must study by other methods.

We cannot understand nor profit by mankind's original emotions and dynamic energies except by descending into our own emotions and intense longings and activities and finding the correspondences. We cannot directly or without that medium live by other people's emotions and thoughts. It is therefore desirable that we should come into a living relationship with the emotions of the ancient people, otherwise we cannot consciously carry on the life lived before, and of which we are a continuation. It is necessary that we descend to our own individual root and there find how we correspond. It is difficult, but it must be done because Modern Civilization, be its other values whatever they are, ruins personal originality and bars all roads to the spiritual life.

The ancient Chinese, about whom I have spoken and written elsewhere, lived in that purity called Wu Wei, which made them happy. Those ancient people of Highasia often called Parsees or Fire Worshippers, also lived that unmixed mental, moral and spiritual life, which enabled them to see Nature with a clear-sighted eye and to hear the Great Mother's call with an ear attuned to her music, and none of them had civilization in the modern sense.

The Nordic Races also lived in communion with their own souls and the Great Soul. This is evident from the imagery of their mythological systems, and their personal culture, a culture which has survived and is dominant in the North, today, because of its intrinsic value, its thorough harmony with Nature and mankind's best wishes and endeavor.

I urge the study of these ancient people! The study and contemplation I recommend must, of course, not lead to copying or any kind of imitation. It must awaken today the Nordic genius in the descendants of the Nordic races, wherever they are. It must cause comparisons between the Nordic ideals and those of today—if it can be said that today has any ideals.

A contemplation of the Nordic thoughts and poetry, I assert, is bound to create new culture and civilization, and

will show how inadequate, for true soul life, is the modern School, State, and Church.

The Nordic people were Nature-people, par excellence. They lived in communion with Nature, especially where the sun reveals her mysteries. They were certainly not scientists in the modern sense, but they know more than books ever can tell. Being forest people and sea people, they knew the animus of the forest, the sea, the wild life; and that life explains the meaning of that which we commonly call Nordic Mythology and Archeology. It explains their culture and spiritual life. It is their poetry, their art, overflowing with original nature-feeling in each individual poet; sixty-seven of whom are known by name.

To live in houses was unnatural to the original Nordics. They used houses for storage and for defences, but not for domiciles. As late in history as the Vikings, it was a boast never to have slept under "smoky rafters."

This statement is shocking, perhaps. It is difficult for modern man to comprehend. For moderns, such a life as habitually not to live under a roof, or circumscribed by a house, means savagery, or at least a barbarian condition, a state utterly devoid of culture. But the moderns who reason thus are wrong.

A state of culture, however different from that of the moderns, is quite possible without houses and the life conditioned by houses. In fact, be the value of house-life whatever it may be, something like a life more or less in the Open is necessary for the understanding of life's mysteries. Such is the testimony of all the past ages which have been concerned with culture and civilization. Life in the Open comes first, then comes the house-life. The house-life is a reaction, and no more. It has no reality in it. It is only restraint and a retirement from life. It fears Nature and hides. This can easily be seen and understood by all, if they will consider what happens when Death carries them off. Death certainly takes away the house and all its fancied values, and we are in the Open, in more senses than one.

Let us face the facts and learn to live in the Open, as much as is possible. We cannot realize our own spiritual life apart from or without love of Nature.

Maybe the Environment moulded the Nordic mind and gave it its stormy impulses, its restless striving onward and onward. Great Nature is, as the poet (R. H. Gilder) sings:

* * * "an army gay,
Resistless, marching on its way;
It doth not rest; it doth not wait;
By night and day it sweepeth by—
I know not whence it comes, nor where
It goes. For me it doth not care—"

And such was Great Nature in the North in ancient times when She formed the Nordic Race. The Nordic Race was then, and is now, but in a lesser degree, like its country. The country was the soul of the race, its gods, its life. The countries of the North, perhaps more than any other countries, are still evident in the people's instinct. Only the landscapes have changed.

Where that ancient instinct now has gone to sleep, the people of the North are dead or dying. Mother Nature has no use for them.

No Romanticism

And here I must enter a warning against attributing to the Nordics anything like "Love of Nature" as known today. The Nordics most certainly conceived of an active life in the natural world and all its parts, but to them Nature did not breathe, enjoy and love. They felt no personal affection for it, nor expected any such from the side of Nature. They thought more of Man.

The descriptions of Nature, which we find in the Eddas and Sagas, is Nature as she appeared to the Nordic senses and on the outside. The descriptions are accurate and penciled with extraordinary skill. They are full of intellectual variety and beauty, but they are not emotional. And the reason is, as already stated, that the Nordics did not know

Nature as a living Being, like some of us do in these modern days.

Nordic story-telling did not deal with nature-scenery, but with records of humanity, human pathos and joy. The Nordic mind and heart can be heard speaking in the forty-seventh stanza of the Havamal, for example:

"I once was young.
I was journeying alone
And lost my way.
Rich I thought myself,
When I met another;
Man is the joy of man."

A modern lover of Nature would not be frightened by the loss of way, but would enjoy to be alone; nor think himself rich by meeting a man, because of the company thus gained. Nay, the modern lover of nature realizes, with Wordsworth, that man "is too much with us; late and soon. Getting and spending, we lay waste and powers; little we see in Nature that is ours." Though the Nordics were Nature-Mystics, they loved Man also, and Man is the subject of all their literature.

The Ygdrasil System.

In my first paper, I explained that I divided my subject into three main sections. In the first I spoke about the Ginungagap system, that is to say, about the cosmogony of the ancient Scandinavians, or as I preferred to say, the Nordic Race.

In this present paper, I will speak mainly about the Ygdrasil system; that is to say, the Nordic view of the world under the image of a tree, a World-tree.

There is no direct relationship between the two systems. The one is not the outbirth of the other. The Ygdrasil system, however, has preserved a few conceptions from the former, but they play no important part, except the Nifleheim idea, but that is prominent.

About Trees.

It is hardly necessary to sing the praises of trees and forests. They were man's first temples, and emblems of spirituality. How could it be otherwise? They stretch their arms towards the light; no animal does it. They cannot exist without light and the sun.

Dead indeed is that man's soul whose heart is not quickened in the forest solitudes and whose mind is not moved to reverence by the woods' mystic silence.

The Sequoias may be called Nature's masterpieces; they grew before Abraham, and were a thousand years old when David slew Goliath. The Ygdrasil is far older. John Muir could not have counted its rings, had he had a chance, and Cheop's pyramid does not hold a number of stones equal to its age. The Ygdrasil is an eternal tree. It has neither beginning nor end.

Trees are favorite symbols of the rising, the spiritual life, in many ancient religions, philosophies and cosmogonies. As late as Plato, we hear about trees as symbols. He compares man to trees. Throughout Asia where cone-bearing trees are common, these are used as signs of fruitfulness and the immortal life. They are loved because they suggest something of the zeal and fire of life; they are evergreen, resinous, and stand straight. Like all trees, but nevertheless, in a special manner, these trees are better symbols upon the enduring life, than rock. To be likened to a rock is to be characterized as a helpless prey of the elements; but to be said to be a tree, means to have the principle of life and self-growth within. St. Peter, and the Church founded upon him, mean instability and deception, but the Sage, withdrawing to the jungle, reveals life.

The endless mazes of vast forests hold the awe of the supernatural; they are richer than any book and they hold the truth, not as Peter, a person, but because their overpowering vegetation proclaims the living God. Read in this way, the passage in the Gospel of Matthew (16:15-18), re-

veals a truth. But as commonly read that passage has been the foundation for one of the most grievous errors mankind has suffered under.

It was not strange or unique for the northern people to use the tree as a symbol. Being fixed to a definite space and place, invariably rising toward the light and the sun, makes the tree a type of spiritual life. Growing from something small to something large and changing its life most intelligently to fit the seasons, it suggests spiritual uplift. The tree seems to speak to man and bring him messages by means of the wind; being dead, the tree does not deny man its help; it makes a home for him; it nourishes his fire and his hearth; it gives him substantial help to his arms and weapons; for short, lends him for his uses all it has built up through its existence. All this the tree does and lives its life without man's help, ye! it is now a settled question, that without the tree and the plant kingdom, man could not live. All this is correspondential.

There is still another reason for trees being considered symbolical of human life. In the organic world carbon is the type of truth. Organic bodies depend upon carbon, not on earth, stone or metal. Like truth, carbon is indestructible, odorless and tasteless. It cannot be acted upon by acid or other reagents or solvents. Pure carbon is called diamond. In combinations, carbon gives the world heat, light and beauty. The known compounds of carbon are numbered by ten thousands, while the possible carbon compounds are almost innumerable.

Is it not so also with truth? Apply this to the Ygdrasil conception and it can be seen that that tree was the Nordic conception of Law, Form, Truth, Plan, and Method of Existence.

The Ygdrasil system centers on a tree, the Ash, or as I may say, on an organic idea; and the Ginungagap system on an inorganic one. For that reason the Ygdrasil system must have arisen, it seems, in a more genial climate than the other, and among people in a happier frame of mind.

The Ash.

The Ash is found in the tertiary formations and reached at that time as far up as Greenland. It was originally in Denmark and is found in the moats. In Norway it reaches up as far as 63 degrees. It is often found in Russia. About thirty-nine species are known and they are all ornamental. There may be a mystic connection between the Ash and the Olive; they belong to the same botanical family.

That the Nordics should choose the Ash as the symbol of life is characteristic. That tree strongly suggests the contrast there naturally is between life as a phenomenon and its surroundings in an unfriendly and barbarous nature. The Ash is very late in putting forth its leaves; it fears the chill rains of the spring, and it drops them long before the other trees. Like life it is very sensitive and only unfolds fully and truly under favorable conditions.

Life, when profundly manifested, is simple, and therefore so entrancing. Similarly the Ash's blossoms are polygame and formed upon a most simple and primitive type. They reveal Nature's economy and show how Nature can accomplish her purposes without any show of color or noise of shapes.

The branch of an Ash is elastic, tough, durable, and has a masculine character. It is born in the embrace of the flower and the wind, long before the insects awaken from their winter sleep to help the other trees and herbs. Even before the leaves come out, the flowers have been fructified. So careful is Mother Nature about children.

The roots of the Ash tree do not strike deep into the soil; they spread widely, a little below the surface. Such is life. It spreads quickly and rapidly and exhausts its soil. Its inherent strength and profundity lie in movement. And the Nordic people had divined this mystery!

The Nordics did not picture life and their view of life by means of Evergreens, which we might think ought to have been their emblem, since pines and firs form the pre-

vailing vegetation. Nay, they saw that life really unfolds itself very quickly and only for a very short time, short as the northern summer—ye! even only in a moment. For this reason also they only killed an animal after it had propagated its species. They demanded that it should know life before it passed out of it.

The Ygdrasil.

This is what is said in the Eddas about the Ygdrasil:[1]

In the Elder Edda the Vola sings: "I remember nine trees (and) the great central tree when yet the soil concealed it." And again: "I see the Ash, called Ygdrasil, standing proudly erect; laved with limpid water. Thence come the dews in the valleys. The tree is ever green, standing over the Urd's fountain.

"From the hall under the roots of the Ash come three maidens, who know much. Urd is the name of the one, Verdande of the other, and the third is named Skuld; they write on tablets. They gave the world laws; they pronounced man's fate and gave generations life.

"I know that Odin's eye lies hidden at the bottom of that fountain where Mimer drains the mead at sunrise; it is the pledge, Odin, Valfather, gave. Understand ye?

"Heimdal's horn now is hidden under the Ash, which proudly lifts up itself toward the sky, and I see a river fall with thunderous noise from Valfather's pledge."

In describing the coming Ragnarock, the Vola sees "the Ygdrasil tremble and sigh."

In the Grimnismal we are told "the Ash has three roots and they spread out to three sides. Under one resides Hela; under another lives the Rime-Thursar, and Manaheim is under the third. A squirrel, Ratatosk, runs about on the branches of the Ash. He brings down messages from

[1]—My translations from the Elder Edda are made from F. Winkel Horn's Danish translation (published in Copenhagen, 1869), who follows the edition of Grundtvig. No scholar will refuse to acknowledge these specialists in Nordic philology.

the Eagle, and word to Nidhug. Four deer eat of the leaves (of the tree). The name of one is Daain; the others are called Dvalin, Dunor and Durathroer. There are more worms under the Ash than anybody can imagine." * * * "The Ygdrasil Ash is the best of all trees."

The Younger Edda[2] is more explicit than the Elder Edda.

In Gylfeginning, or the "Beguiling of Gylfi," is told the following:

Then said Gangleri: "Where is the chief abode or the Holy Place of the gods?"

Harr answered: "That is at the Ash of Ygdrasil; there the gods must give judgment every day."

Then Gangleri asked: "What is to be said concerning that plan?"

Then said Harr: "The Ash is the greatest of all trees, and the best; its limbs spread out over all the world and stand above Heaven. Three roots of the tree uphold it and stand exceedingly broad; one is among the Asas; another among the Rime-Giants, in that place where aforetime was the Yawning Void; the third stands over Niflheim, and under that root is Huergelmer, and Nidhug gnaws the root from below. But under that root which turns toward the Rime-Giants is Mimer's well, wherein wisdom and understanding are stored; and he is called Mimer who keeps the well. He is full of ancient lore, since he drinks of the well from the Gialder-Horn. Thither came Allfather and craved one drink of the well; but he got it not until he had laid his eye in pledge." * * * "The third root of the Ash stands in Heaven; and under that root is the well which is very holy, that is called 'The Well of Urd;' there the gods hold their tribunal. Each day the Asas ride thither up over Bifrost, which is also called the Asas' Bridge." The gods ride, but "Thor walks to the judgment, and wades those rivers which are called thus:

[2]—These quotations are taken from the translations of A. G. Brodeur, and published by the American-Scandinavian Foundation, New York 1916.

" 'Kormt and Ormt and the Kerlaags twain
Them shall Thor wade
Every day when he goes to doom
At Ash Ygdrasil,
For the Asas' Bridge burns all with flame
And the holy waters howl.' "

Then said Gangleri: "Does fire burn over Bifrost?"

Harr replied: "That which thou seest to be red in the bow is burning fire; the Hell-Giants might go up to heaven, if passage on Bifrost were open to all those who would cross.

"There are many fair places in heaven, and over everything there is kept a god-like watch.

"A hall stands there, fair, under the Ash by the well, and out of that hall come three maids, who are called thus: 'Urd' (The Past), 'Verdande' (The Present), 'Skuld' (The Future); these maids determine the periods of men's lives; we call them Norns. But there are many Norns; those who come to each child that is born, to appoint his life; these are of the race of the gods; the second are of the Elf-people; and the third are of the kindred of the Dwarves, as it is said:

" 'Most sundered in birth, I say the Norns are;
They claim no common kin.
Some are of Asa-kin, some are of Elf-kin;
Some are Dwarvin daughters.' "

Then said Gangleri: "If the Norns determine the weirds of man, then they apportion exceeding unevenly, seeing that some have a pleasant and luxurious life, but others have little worldly goods or fame; some have long life, others short."

Harr said: "Good Norns and of honorable race appoint good life; but those men that suffer evil fortunes are governed by evil Norns."

Then said Gangleri: "What more mighty wonders are to be told of the Ash?"

Harr replied: "Much is to be told of it. An Eagle sits in the limbs of the Ash, and he has understanding of many

a thing; and between his eyes sits the hawk that is called Vedrfalins. The squirrel, called Ratatosk, runs up and down the length of the Ash, bearing envious words between the eagle and Nidhug; and four deer run in the limbs of the Ash and bite the leaves. They are called Dainn, Dvalinn, Duneyrr, and Durantnor. Moreover, so many serpents are in Hvergelmer with Nidhug, that no tongue can tell them, as is said:

" 'Ash Ygdrasil suffers anguish
More than men know of;
The stag bites above on the side it
And Nidhug gnaws from below.'

And it is further said:

" 'More serpents lie under Ygdrasil's stock
Than every unwise ape can think.
Goinn and Moinn (they are Grafvitnir's sons),
Grabakr and Grafvolludr,
Ofnir and Svafnir, I think shall
Tear the trunk's twigs.'

"It is further said that these Norns who dwell by the well of Urd take water of the well every day, and with it that clay which lies about the well, and sprinkles it over the Ash, to the end that its limbs shall not wither nor rot; for that water is so holy that all things which come thereinto becomes as white as the film which lies within the egg-shell, as is said:

" 'I know an Ash standing called Ygdrasil,
A high tree sprinkled with snow-white clay;
Thence come the dews in the dale that fall,
It stands ever green above the Urd's Well.'

That dew which falls from it onto the earth is called by men honey-dew, and thereon are bees nourished. Two fowls are fed in Urd's well; they are called Swans, and from those fowls has come the race of birds which is so called."

From here on the narrative tells about the various worlds and abodes of gods, elves and giants. Of this more in the following. So also a full exposition about the details told about the Ash.

Hela's Kingdom

In concluding this paper I will give a specimen of Nordic image-making power and thus illustrate what I intimated in the beginning, that the Nordic mind was intensely poetic and that its poetry was philosophic.

Because the subject of my illustration is gruesome, it should not be inferred that all northern poetry is like it. I shall in the future give illustrations revealing charming lyrical scenes.

In defense of the gruesome of the following I will simply remark.

Say what we may against darkness, mists, shadows, it remains a fact that without these negatives there would be no positives. It is the shadow which makes the landscapes, its meadows, rocks and lights. It is the shadow, be it sinister or melancholy, which gives the power to the portrait. It is the shadow that warrants the temple and the altar. If there were no shadows in the chasm, it would be merely a cleft and uninteresting. If there were no concealment in dresses, they would be without charms. A closed door is more interesting than an open one. A musical No! entrances, a forced Yes! carries death and no romance.

The gods of light are often commonplace. The dœmonic powers are always powerful and seductive. Asa-Thor never went for adventures among the gods; he sought the giants, the Thursars and demons. Compared to Loke, Thor looks like a policeman, and Odin appears often like an old woman running round asking news. Among the Asa-gods there are none as interesting as the giant Norns, who spin out all the mysteries of life and existence. There is not a Vola among the gods, full of wild, weird and prophetic tales. They are too stately, orderly, commonplace and conservative to feel the thrill of anarchic primitivity.

The Downfall of the gods is full of dramatic power and excitement, but no description of Valhalla has color, dash or vigor. Valhalla is glorious, but it fades in its own glory.

The subject of the tale is Hermod's journey to the subterranean world, to Hela's kingdom, in an endeavor to bring Balder back to the gods and men.

On Odin's horse, Sleipner, he rides over the Gjaller bridge, the bridge of falsities and betrayals, and on the other end of it he meets Modgude, the guardian of the bridge.

Modgude is a barren maid. She is without a single passion; she is stern necessity. When the traveler sees her, he is filled with horror, yet feels bound to go onward. Never did anyone return from the dreadful charms of Modgude. When the traveler comes near enough to her, she whispers in his ear: "It is at an end—when death is, thou art not; when thou art, death is not." * * * "Pass on!"

Who is this virgin? What does she represent? She is that grave, serious and earnest thought, which rises within the traveler to the world yonder; the thought of a radical change to come! A change greater and of more import to him than any heretofore experienced; the thought that actuality is passing away and that he is to be left alone, alone with himself and judgment to come.

However dreadful the meeting may be, the traveler is bound to proceed; he cannot return, he must pass her and give his name and his parentage and the object of his journey. No one coming to her dare hide the truth; it would be useless, too, for she knows him.

Hermod rode nine days and nine nights through valleys, so deep and dark that he could not discern anything till he came to the river Gjol, a poisonous river from Niflheim. He startled Modgude when he rode in upon the bridge, and she remarked that the day before fire fylkes (great bands) of dead men had ridden over the bridge, and that they had not shaken it as much as he alone had done. She said also that he had not the complexion of the dead upon him and asked what he wanted. He tells her, and is allowed to pass. She points the way downward and toward the north.

This is an expression of the main character of the Norsemen, and his indomitable belief in freedom and in Self! I believe that this ride of Hermod to Hela's kingdom expresses the bold conviction of the Northmen that by an energetic volition it is possible to conquer death.

We have another illustration of the same thought in Thor's riding to Hela, though his approach was very difficult. The tale is "at every single step Thor and his men took forward, it was as if they slided two steps backward." Though Modgude cries out to them: "Return, return, never before came such host here." Though Thor at last recognized his foolishness and cried out: "It smells of death here." * * * "No wind is here." * * * "Here is no sound but that of groaning." His coming here and Hela's request: "Leave me, Thor, I beg thee, thy freshness and vigor blind me," all points to a belief in the immortality of will and the possibility of mastering death.

Need I call to your mind the classical parallel stories: Orpheus and Eurodice, Amor and Psyche, and the Christian tale of Christ's descent to Hades and his resurrection? The stories deal with the same thought.

Hermod proceeded on his mission. At last he came to the barred gates of Hel. Here he alighted, girthed his saddle tighter and remounted, clapped both spurs into the sides of his horse, and cleared the gate by a tremendous leap without even touching it. Hermod then rode on to the palace, where he found his brother Balder occupying the most distinguished seat in the hall, and Hermod passed the night in his company.

The description of Hela's kingdom is not an inviting one to a blooming youth, fresh from the earth. Hersun, the light of the shadow kingdom of nothingness, is called "Icy Cold," her table "Starvation," and her waiters are named "Slowness" and "Delay." Her knife bites like "Hunger," and her bed is "Sickness." On her threshold "Deceit" stands guard. Her carpets are indeed "Brilliant Misery." Her dogs rush with "ferocity" against the newcomer. She, her-

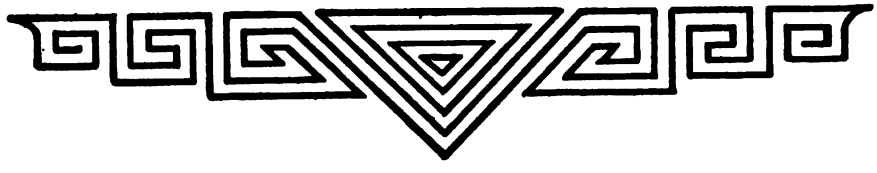
self, the Queen of the Mists, is described as a bluish, cloudy something, who noiselessly sweeps around; yet awfully strong and determined. Yea! even the terror of the gods. She is always the same, without Past and Future, and as such she falls over to the miserable wretch who has dishonored himself while in the world, and to him there is to be no future, no remembrances of the past, nothing is given him but the ever-abiding Present, which to him is full of emptiness—an emptiness of enormous weight.

Next morning Hermod besought Hela to let Balder ride home with him, assuring her that nothing but lamentations were to be heard among the gods. Hela answered that it should now be tried whether Balder was so beloved as he was said to be.

"If therefore," she added, "all things in the world both living and lifeless, weep for him, then he shall return to the Asas, but if any one thing speak against him or refuses to weep, he shall be kept by Hela."

The one who refused was the giantess Thok (probably Loke). Balder remained.

One can hardly suppress a smile at this Nordic humor of giving Balder a distinguished seat in Hel. And the Nordic mental strength is fully revealed when we hear that Hermod, this living and bold man, spent the night with Balder in Hel. Surely Hel was no reality to the Nordic mind; it was an illusion. Hel only became a reality when all things living as well as lifeless failed to weep for Balder. If all things, living as well as lifeless, had united in one thought, on one will and determination, Hel could not have held Balder.



POPULAR THEOSOPHY

By Eduard Herrmann

CHAPTER X.

THE DEVELOPMENT OF MAN— THE FIFTH FOOT-RACE.

WE have mentioned before that the development of a heavenly body takes place in seven rounds, in other words, that the vital wave circles seven times around a heavenly body, in periods of enormous duration, with each circle considerably furthering the development of the living beings on it. Not until this is completed has the planet in question fulfilled its destiny, and from that time forth it begins to die away like our moon. The earth is at present in its fourth round. That round has already developed four great root-races. We belong to the fifth, which is, however, by no means completed; it still requires a long period of growth before it will be capable of producing the sixth root-race.

Before elucidating this question in detail, let us cast a glance at the animal kingdom, and see what the Secret Doctrine tells us in this connection.

The latter is certainly not in accord with the Darwinian theory of descent, for it asserts that in the present, the fourth, round man appeared upon earth before the other mammals, and calls attention to the fact that in the first two chapters of the biblical story of the creation, the same

order of evolution can be found, if they are rightly interpreted in their esoteric sense: "Chapter I contains the history of the first rounds. Animals, whales, and fowls of the air are created before the androgyne Adam. In Chapter II, Adam, the sexless, comes first and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two races and of the first half of the third race, is symbolized by the deep sleep of Adam. It is the dreamless sleep of mental inaction, the slumber of the soul and mind which is meant by that sleep."

The Puranas, the Chaldean and Egyptian fragments and also the Chinese traditions, all show an agreement as to the process and order of evolution, with the Secret Doctrine.

The Secret Doctrine does not deny that the Monad, that is, the eternal, immortal part of man, has in previous periods of evolution passed through the mineral, vegetable and animal kingdoms, and hence, that it could have had no human form, as we know it, in the third round. (S. D. II., page 196): "It is correct to say that Man of this Manvantara, that is, of the three preceding rounds, has passed through all the kingdoms of nature. That he was a stone, a plant, an animal. But these stones, plants and animals were the prototypes, the filmy presentments of those of the Fourth Round; and even those at the beginning of the Fourth Round were the astral shadows, as the Occultists express it, of the present stones, plants and animals. And finally, neither the forms nor genera of either man, animal or plant were what they became later."

The Secret Doctrine therefore asserts not only that man, before becoming such, possessed a less perfect body, resembling that of animals, but also that before being an animal he was a plant. Thus it goes farther than do our anthropologists, who triumphantly point to the fact that "the development of the embryo is a small-scale reproduction of the history of the race; inasmuch as the human embryo is first a simple cell, then becomes something resembling a plant with three or four little leaves, then a tadpole with gills, then a mammal with a tail, and finally a biped"

(Lefèvre, "La Philosophie," page 484)—all this, however, without explaining how the embryo happens to resemble a plant with leaves.

Our philosophy maintains that in man lies hidden the type of every form and of every being, because he is the microcosm in the macrocosm, the universe on a small scale. So if the human embryo shows an animal-like shape at a certain stage, as is proven to be the case by modern embryology, we must not infer a descent from simian ancestry, but must conclude that the monad, untold ages back, was not sufficiently advanced in its development to be able to make use of the human body as a covering, but that the human more nearly resembled the animal body.

Regarding the Darwinian theory of descent, the Secret Doctrine says that the ancestors of the man-like apes were directly descended from men of the third root-race, who, through lack of intelligence and soul, committed the sin of mating with large female animals, and thus created a race of monsters, of "crooked, red-haired giants, who walked on all fours and were dumb." The beings just described were what anthropologists would call the "missing link;" and the now extinct Tasmanians, as well as some other Australian tribes and the inhabitants of Andaman Islands are said to be descendants of that half-human race.

Thus we see that the Secret Doctrine, though agreeing with Darwin in assigning a common ancestor to man and ape, must unfortunately specify man as this ancestor. Modern naturalists do not consider this theory by any means impossible; thus, de Quatrefages thinks it much more likely that the apes should be descended from man than that both types should have had a fantastic, nowhere traceable, common ancestor.

But we will return to our own fifth root-race, and review in outline its development.

The most important branch are the Aryans, or Aryan Asiatics, among whom lies our own origin. The cradle of the earliest Aryans was in Central Asia; thence they dispersed

over the earth, and spread their civilization and intellectual development. The Indo-Aryans knew how to utilize the material acquisitions of the Atlanteans in connection with the intellectual knowledge of their ancestors, the third root-race; and they founded, in consequence, a civilization in ancient India which has as yet not been equalled and whose true significance has but lately begun to dawn on us. To it we owe, among other things, the music and poetry of our race; these arts appeared first among those Aryans who wandered northward and who experienced for the first time great disappointments, hardships and suffering; music and poetry became their mode of expressing the consuming yearning for their lost home.

"Of the various branches of the Aryan race it is not our purpose to speak here, but only of that larger and more important family which made the glory of India, and whose representatives still people that country. The early Indian settlers were the flower of the Aryan race; they reached a pitch of civilization which has not been equalled and of whose true greatness the first glimpses are but just bursting upon the world. These Aryans were the embodiment of the highest development recorded on this planet. And when all the proof on this point is given to the world, the true significance of the philosophy dimly outlined by the custodians of Ancient Wisdom under the guise of Theosophy will be properly apprehended."—Man: "Fragments of Forgotten History," page 93.

The fifth root-race has already existed as such for about a million years. Of the seven sub-races which each root-race develops, five have so far appeared, so that we are now in the fifth sub-race of the fifth root-race. The first sub-races of the latter must have come in touch with the Atlanteans and were undoubtedly influenced by these in their development. In considering the doctrine of the various races, one must not imagine one race to follow immediately upon the other; rather is it with the races as it is with men. They come into being, develop, grow old and die, while at the same time other races—other men—are passing through the

same stages. Hence, it must not seem strange that the ancient Atlantean race, the fourth, or at least its last remainder, should have been able to mix with the Aryan element, eleven thousand years ago. The formation of a new race is taking place under our very eyes in America; and the chief reason for the extraordinary busy, youthful activity, which reigns here is to be found in the strong mixture of peoples and nations.

In the last three hundred years, the root of the sixth sub-race of the fifth root-race has been forming in America; a few centuries later the pioneers, and later still the entire sixth sub-race with all its peculiar characteristics will develop. After some 25,000 years, the time will come for the preparations of the seventh sub-race, and when in turn, it shall have run its course, our fifth Aryan root-race will perish through frightful earthquakes, to make way for the sixth continent, with its sixth root-race. Just when this catastrophe will take place only the Masters of Wisdom know, and they are silent on the subject.

In the meantime, however, the progress of humanity takes place slowly, almost unnoticeably. Now and then single precursors of the sixth root-race will be borne and grow to be curious, strangely gifted beings, and will be pronounced freaks of nature, until they come to be in the majority; whereupon the present fifth race will gradually degenerate, and die out as did the Astecs, the Nyam-Nyams, and countless other weak descendants of once flowering and mighty races, long forgotten.

With the destruction of the fifth race our present continents will disappear also; but not until the new, sixth continent shall have been raised out of the ocean. This, of course, will not occur for many thousands of years, leaving time sufficient for the coming sixth and seventh sub-races to change mentally and physically to such an extent as scarcely to resemble us.

While the civilization of the Atlanteans was of a material nature, its center having been the satisfaction of sensual desire, the Aryan race will constitute the development of

the intellectual capacities its goal, thus forming the transition to the sixth root-race. The process of this transformation is now silently going on right here where so many different races stream together and are forced to mix with each other. That always produces a strong and vigorous nation, as De Quatrefages says: (Human Species, page 274): "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part by the successive crossing of a number of races at present undetermined."

Thus, the very fact that so many different people are allowed to emigrate to this country and make it their home, is the cause of our future greatness, not in numbers alone, but in mental and spiritual greatness. This process of amalgamation is very slow. It will take many thousands of years before the seventh sub-race will make its appearance and the life of the seventh and last sub-race of our fifth root-race will last much longer. Before the birth of the sixth root-race a new continent will rise above the waters, the home of the new race, to which all those shall emigrate who survive the final cataclysm which will destroy the greater part of the fifth race and its continent. As said before, man of the sixth root-race will be entirely different, physically and mentally, from those of the fifth root-race. "The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious adepts.—(S. D. II., 465).

"It will be a purified Humanity, destined to climb higher and higher, to rise in knowledge and wisdom, in piety and in deeds of love, step by step, from one heaven to another, until they are at last fit to be united to the divinities in the house of All-Father."[1]

[1] (Dr. Wagner: "Asgar and the Gods.")

To be continued.

THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XVII.

The Writing of the Stars.

WE have done with hell, and we draw a full breath upon returning to the light, after having traversed the caves of black magic. Go away, Satan! We renounce thee, thy pomps, thy works; but still more thy hideousness, thy wretchedness, thy nothingness, thy falsehoods. The Great Initiator saw thee fall like lightning from heaven.[1] The Christian legend converted thee, by causing the head of the dragon to be placed gently under the foot of the mother of God. Thou art for us the image of unintelligence and of mystery. Thou art unreason and blind fanaticism. Thou art the Inquisition and its hell. Thou art the God of Torquemada and of Alexander VI. Thou hast become the sport of our children, and thy last place is fixed by the side of Polichinello. Thou art now nothing more than a grotesque personage of our foreign theaters, and a subject for a signboard, for some so-called religious warehouses.

After the sixteenth key of the Tarot, which represents the ruin of Satan's temple, we find on the seventh page a magnificent and graceful emblem.

[1]Gospel according to St. Luke, X, 18.

An unclothed woman, a young immortal, pours out upon the earth the sap of universal life, which runs from two vessels, one of gold, the other of silver. Near her is a flowering shrub upon which the butterfly of Psyche[2] reposes; above her there is a brilliant star of eight rays, around which seven other stars are ranged.

"I believe in the life eternal." Such is the last article of the Christian symbol, and this article is in itself an entire profession of faith.

The ancients when they compared the calm and peaceable immensity of the sky, all peopled with immovable lights, to the agitations and darkness of this world, thought they saw in this beautiful book with its golden letters the last word of the enigma of destinies. They traced, through imagination, lines of correspondence between these brilliant points of the divine writing, and it was said that the first constellations which fixed the attention of the Chaldean shepherds were also the first characters in Kabalistic writing. These characters, at first expressed by lines, then enclosed in hieroglyphic figures, would have, according to M. Moreau de Dammartin, author of a very curious treatise on the "Origin of Alphabetic Characters," determined the ancient magic in the choice of the figures of the Tarot, which this savant, like ourselves, recognizes as a book essentially hieratic and primitive.

Thus in the opinion of this savant the Chinese Tseu, the Hebrew **Aleph,** and the Green **Alpha,** expressed hieroglyphically by the figure of the Conjurer, might have been borrowed from the Constellation of "The Crane," neighbor to the astral Fish of the Oriental sphere.

The Chinese Tcheou, the Hebrew Beth and the Latin B, corresponding to the Pope Joan, or to Juno, have been formed from the Ram's head. The Chinese Yn, the Hebrew

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[2]Psychê signifies a butterfly or the Soul. Hence the figure of the insect as having the same name was often employed in ancient and occult symbolism to represent the disbodied spiritual nature. In the more ancient Egyptian Mysteries, the divine Woman is seated in the Sacred Persic-tree and pours out the water of life upon the Soul now come to enter into felicitous union with Osiris.

Ghimel, and the Latin G, represented by the Empress, might have been borrowed from the Constellation of the Great Bear.

The Kabalist Gaffarel, whom we have already quoted more than once, made a planisphere in which all the constellations form Hebrew letters, but we will confess that the configuration often appears to us more than arbitrary, and that we do not comprehend why, upon the indication given by a single star, for example, Gaffarel rather traces a daleth than a tau or a zain; four stars give as well a tau as a he, or a beth as an aleph. This has prevented us from giving here a copy of Gaffarel's planisphere. Besides, his works are not very rare. This planisphere was reproduced in Father Montfaucon's work upon the religions and superstitions of the world, and a copy of it can be found in the work on magic published by the mystic Eckartshausen.

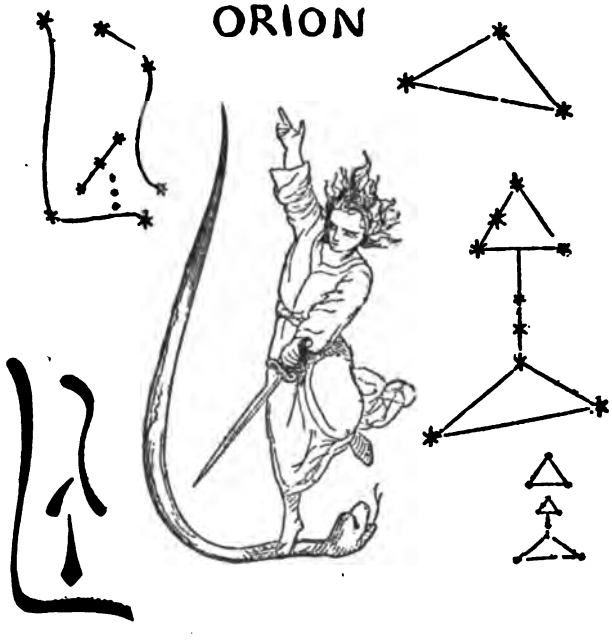
Besides, the scientists are not agreed about the configuration of the letters of the primitive alphabet. The Italian Tarot, the preservation of the Gothic types of which is to be desired, relates by the disposition of its figures to the Hebrew alphabet, which has been in use since the captivity, and which we call the Assyrian alphabet;[3] but there exist fragments of other Tarots anterior to that, the disposition of which is no longer the same. As in matters of erudition we must not hazard anything, we shall wait for new and more conclusive discoveries in order to fix our judgment.

As regards the alphabet of the stars, we believe that it is factitious like the configuration of the clouds, which seem to take all the forms which our imagination may lend to them. There are groups of stars like the points of geomancy, and the assemblage of cards in modern cartomancy. It is a pretext for magnetizing ourselves, and an instrument which can fix and determine natural intuition. Thus a Kabalist habituated to mystic hieroglyphics will see signs in the stars that a simple shepherd will never discover; but the shepherd on his part will find there combinations which

[3] Or the Chaldaic, the square letter. The early Hebrew or Phoenician was differently formed.

would escape the Kabalist. Country people see a rake in the belt and sword of Orion; a Hebrew Kabalist would see in the same Orion, considered as a whole, all the mysteries of Ezekiel, the ten Sephiroth disposed in the Ternancy, a central triangle formed of four stars, then a line of three forming the Jod and the two figures together, thus expressing all the mysteries of Bereshith; then four stars forming the wheels of Mercavah and completing the divine chariot.

By looking in another way and disposing of other ideal lines, he will see there a Ghimel, perfectly formed above a Jod in a great daleth upside down; a figure which represents the struggle of good and evil with the final triumph of good. In truth the Ghimel founded upon the Jod is the Ternary produced by the Unit; it is the divine manifestation of the Logos (verbe); while the daleth, upside down, is the Ternary composed of the bad Binary multiplied by itself. Therefore the figure of Orion considered in this way would be identical with that of the angel Michael wrestling with the



Dragon, and the appearance of this sign, presenting itself under this form, would be for the Kabalist a presage of victory and good fortune.

A long contemplation of the heaven exalts the imagination. The stars then reply to our thoughts. It may be supposed the lines traced mentally from one to the other, by the first contemplators, gave to men the first ideas of Geometry. According as our soul is troubled or peaceable the stars seem aglow with threats or sparkling with hope. The sky is thus the mirror of the human soul, and when we think we read in the stars it is our inner self that we are reading.

Gaffarel, applying to the destinies of empires the presages of the Celestial Scripture, says that the ancients have not vainly represented in the northern portion of the sky all the signs of bad augury; and hence in every age it has been considered that calamities should come from the north, to spread themselves over earth by invading the south.

"It is for that reason," he says, "that, the ancients represented in the northern parts of the sky a serpent or dragon very near two bears, since these animals are the true hieroglyphs of tyranny, of sacking, and of all kinds of oppression. And in truth consult the annals and you will see that all the great desolations that ever happened came from the north. The Assyrians or Chaldeans, directed by Nebuchadnezzar and Salmanaser,[4] have made this truth plain enough by the burning of a temple and a city the most sumptuous and holy in the universe, and by the entire ruin of a people whom God himself had taken under his protection, and of whom he said that he was especially the father. And the other Jerusalem, happy Rome, has she not often experienced the fury of this bad northern race, when through the cruelty of Alaric, Genseric, Attila, and the remainder of the Gothic, Hunnish, Vandal and Alanic princes, she saw her altars overturned and the summits of her superb edifices on a level with the thistles? Very well, then, in the secrets of this Celestial Scripture we clearly read on the northern side unhappiness

[4]Salmanaser is recorded to have conquered and desolated the kingdom of Samaria, and Nebuchadnezzar to have taken and destroyed Jerusalem.

and misfortunes since **a septentrione pandetur omne malum.**[5] Now the word Hiphtah that we translate by **pandetur**[6] may also signify **depingetur** or **scribetur,**[7] and the prophecy equally signifies "All the misfortunes of the earth are written on the northern sky!"

We have transcribed this passage entirely from Gaffarel, because it is not without realization in our days, in which the north seems to threaten all Europe.[8] But it is also the destiny of the hoar-frost to be vanquished by the Sun, and darkness would of itself be dissipated on arriving at the light. Behold for us the last word of the prophecy and the secret of the future.

Gaffarel adds some other prognostics, which were drawn from the stars; one, for example, of the progressive weakness of the Ottoman Empire; but, as we have already said, his figures of constellated letters are abritrary. For the rest, he declares that he borrowed his predictions from a Hebrew Kabalist named Rabbi Chomer, whom he does not flatter himself that he fully understands.

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[5]Jeremiah, I, 14: "Out of the North all evil shall break forth."
[6]Shall open, shall break forth.
[7]Describe, write.
[8]This passage was written before the Crimean War.

(*To be continued.*)

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GHOSTS THAT NEVER WERE MEN

Ghosts Act Instinctively, Not Intelligently.

WHEN a man has confidence in his good luck he acts spontaneously, without hesitation. There is in him a feeling of intimacy with the thing he is going to do, and a buoyancy is with him that carries him along to his success. If there are obstacles in any work, or any deal or undertaking with another person or persons, the ghost acts on these others and brings them around to where they act as will suit the end the ghost is prompting its charge to see and reach for.

A luck ghost is not an intelligence; no ghost is. All the luck ghost can do is to act on the senses of his charge and sharpen them, and through the senses draw the mind of the person to the particular condition or opportunity. The mind being turned to opportunity, then with the impulse and buoyancy and the confidence given by the presence of the ghost, the person does confidently what he is made to feel he should do, and refuses to do what he is made to feel is unfavorable to him. These are the general methods followed.

In certain cases the ghost does some particular thing

which experience has shown the person to be a signal for him to act or to let the thing alone or to let go of it. This signal may be such as a certain warm and cheerful feeling in the heart or breath, or the impression of a certain color will prevail, or a figure will be seen or thought of, or there will be a certain sweetness or pleasurable sensation, akin to taste, in the throat if action is lucky, or an unpleasant taste to prevent action; or the signal may be an odor, fragrant or the opposite, as the action will be lucky or not, or there will be an impulse or constraint in certain parts of the body, which will indicate what to do and what not to do at the critical time. The ghost may go even so far as to hold back the hand of the person when he would do something he should not.

How Luck Ghosts Get Results.

As to the manner in which a ghost works on other persons to obtain an attitude or acts favorable to the ghost's charge, it must always be borne in mind that a luck ghost cannot act against the law under which the others are entitled to certain protection. Where the others act in conformity with law the luck ghost cannot influence them to do what they know they would not do, nor not do what they know they should do. But where the other persons are not settled in right action, will wink at wrongdoing, are selfish, there the ghost can get them to do almost anything that will favor the result for the ghost's charge. If the ghost gets them to do certain things unfavorable in the end to them, such persons are only being paid what they deserve, and at the same time the ghost's charge is benefited.

The manner in which the ghost accomplishes its objects by acting on the others is to throw a picture before them which will cause them to think the matter is to their advantage. The picture may be sometimes true, or it may be false. Or the ghost will remind them of some experience in the past to influence their action. Or the ghost will blind them to the facts so that they cannot see the true relation

of the circumstances. Or it will make them forget what they had intended to and should remember of their past experiences. Or it will throw a glamor over them for the time being to induce them to enter into what the ghost's charge will find favorable to him. When the other person is not directly concerned with the action the ghost will bring a third or fourth person in to influence the person whose action is necessary for the success of the lucky one. Sometimes the results will be unfavorable to the other persons; at other times they will be benefited and be elated at the feeling of success which the presence of the good luck ghost inspires. What applies to good luck in business enterprises applies to luck in speculation, fights, gambling, love affairs, and in all mundane things.

The methods pursued by the bad luck ghost are, according to the situations, the same or similar as those used by the good luck ghost. The bad luck ghost does not advise, as little as does the good luck ghost. It acts on the senses, just like the good luck ghost. With bad luck go a want of confidence, doubt of success, apprehension of failure, in the sinking heart of the unlucky person when opportunity is presented. When failure is certain the bad luck ghost holds out pictures that raise false expectations. It brings them up in one moment and dashes them in the next. The unlucky person will see as through a gray mist, a dark past and a gloomy future. At other times things will appear to him rose colored, and then the life and color will go out as soon as he has acted upon the feeling or picture. The ghost will make him see facts out of their true proportions. The man will attach more importance to some than he should and to others less than he should. Thus when the times comes to act, or to let go, or leave alone, he will act upon a false judgment. The ghost will lead him on just like a will-o'-the-wisp. So the man will get out of one quagmire of trouble into another. Success, even if at times within his reach, will elude him, because the ghost brings about an extraneous event which influences others, changing the situation.

The good luck ghost and the bad luck ghost, whether

ghosts already in existence in the elements or specially created, do not act independently either of their charge nor of their source—that is, their elemental master. They are impelled to act by their elemental ruler, as animals act by instinct. Ghosts cannot act otherwise, nor can they refuse to act. The elemental gods, however, are not omnipotent. There are limitations to what they can impel or permit luck ghosts to do or to prevent.

Thus are created and impelled and act the two kinds of elementals which produce good luck and bad luck. One kind exists in nature, is attracted to the human and attaches itself to him with the direction of its elemental master by reason of the man's mental attitude. The second kind is specially created by the human, with permission and assistance of such an elemental master. Then there are yet third kinds, which are different from these two and are bestowed upon one person by another. This bestowal is brought about by the pronouncement of a blessing or a curse (see The Word, Vol. 23, pp. 65-67), or by the gift of an object.

The Making of a Ghost to Bless and to Curse.

Curses may be hurled upon one who has done evil, by a father, a mother, a wronged lover, a near relative, and by certain unfortunate persons whom he had wronged, and also by one who has naturally the power, though it be latent, to pronounce a spell.

Blessings may be given by a worthy father or mother, by one who has been helped in distress, and again by one who has the gift naturally to call down a blessing, though he be ignorant of it.

Contrary to common acceptation, the power is absent in the cases of mere popes and priests and others officiating as servants of religious institutions, whether as brahmins, shamans, rabbis, dervishes, sorcerers, or holy men generally, unless they have the natural power, or unless the power is developed through a special course of training and initiation into or mastery over the elements.

In the article referred to (The Word, Vol. 23, pp. 66, 67) it is shown how these ghosts are formed. Generally speaking, there are two ways. One is where the person's own evil or good thoughts and acts are drawn together and coalesced by the intense desire and thought of him or her who pronounces the curse or the blessing, and then precipitated on the person cursed or blessed. The other is the case where a certain spontaneous feeling goes up from the pronouncer and, uniting with some thought or action of the individual to be cursed or blessed, descends upon him. In these cases of cursing and blessing, the bad luck ghost or the good luck ghost is bound to the person without any worship being paid to the elemental god which, in such case, must furnish the instrumentality for the bad luck ghost or good luck ghost according to karmic law.

These ghosts so created by curses or blessings are different in structure from the other two kinds. The difference is that the material composing the ghost is a more developed elemental matter, because much of the matter is furnished by the one who is cursed or blessed himself and also by the one who curses or blesses, whereas comparatively little is taken from the elemental god. Such ghosts carry a baleful or benign influence with the person in their charge. One cannot get away from these curses or blessings until they are fulfilled. Sometimes the curse or the blessing is even felt by others than the one who carries it.

Luck Ghosts and Talismans.

Luck may, further, be brought to one by the wearing or the possession of a talisman or amulet. (See The Word, Vol. 22, pp. 276-278, 339.) The luck ghost, bound and sealed to the object called a talisman or an amulet and usually intended to protect and benefit, is by the maker or giver of the magic object bestowed upon the holder. The ghost gets its power and impulse from the elemental god which had consented to render the service when called for by the amulet or talisman. (See The Word, Vol. 22, pp. 339-341.)

Luck Is Exceptional.

Genuine instances of good luck and of bad luck are exceptional. They are rare not only among the lives of the great mass of humanity, but rare even in the lives of the persons who are lucky or unlucky. Nor does luck give the satisfaction which the lucky one supposes it will bring.

The connection of luck with happiness is mostly in the belief of those who merely look on. Luck does not make a person happy nor bad luck unhappy. Lucky people are frequently unhappy and the unlucky happy.

(*To be continued.*)

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford

CHAPTER XI

THE long planned visit to Silver Hill, Edith's old home, that she had wished to make, and which had been deferred on account of the Camp Meeting, was now accomplished. Uncle John and Aunt Kate came out and stayed all night with us, and the next morning they went with Edith and Fairfax to spend several days there. David and Charlie were with us, and Marion and I had just come into the house after a walk with all the boys to the orchards, where the early peaches were being gathered. I should have said, after a race with all the boys, for, on leaving the orchards, Artie dared us to a race, and Marion and I ran to win.

We reached the back veranda, breathless, but side by side with Artie and Charlie. David and the little boys preferred to make the trip more leisurely and to enjoy the apricots, a basket of which they were bringing back with them. As I sat there fanning myself with my sunbonnet, Mother came out to tell me that Doctor Meredith had just arrived with Mr. Norvel, and the latter had asked to see me. "Come just as you are," she said, "for he has an appointment with a stranger in the city, and is on his way to keep it." There was nothing else for me but to go at once, which I did, at Mother's side, and soon we were at the front of the house where Father was entertaining our guests.

Mr. Norvel seemed so pleased to see me that I tried very hard to be cordial, but I was uncomfortable and ill at

ease, as every one saw. Father moved his chair nearer and took my hand in his, asking me if I had not been running? I explained that Artie dared Marion and me to race against Charlie and himself and "we took the dare."

"Of course you did," said Doctor Meredith, laughing good naturedly. "If you should tell Mr. Norvel of that famous race you had with Artie once upon a time, he would find it hard to believe you."

"Oh, no I would not, Doctor," answered Mr. Norvel. "I should believe anything she told me, and feel myself honored to hear her account of this race."

"I should prefer to tell you at once, Mr. Norvel," and now I was impelled to speak the words that my tongue and lips framed, "that the paper you are carrying in your inner coat pocket is one you should instantly destroy. It is an infamous document penned by a human being who is utterly wicked and depraved and who for some reason feels he can depend upon you to aid him with money and with influence to carry out his awful schemes."

Mother had turned to look at me, and was more surprised than pleased, as I could plainly see by the tense strained look on her face. But I would not disobey the urge I felt, knowing how all important it was to give the message to Mr. Norvel then and there. The fact that the man was a guest, and was under my Father's roof for the first time did not deter me; neither did Doctor's look of wonderment.

"Shall I read aloud the contents of that communication to you, sir?"

Mr. Norvel hung his head, but did not answer me.

"I tell you this in Harry's name; he whose love was so dear to you, Mr. Norvel. And I must tell you also that the moment you consent again to aid and abet warfare on the helpless people in Africa who are to be captured and brought to Charleston or New Orleans, in chains, to be sold into slavery, that moment, Sir, the memory of your child will be wholly blotted out of your Soul."

"Say no more," he pleaded. "As God is my witness, I promise you I will not help to put another man, woman or

child into slavery." And he jerked open his coat and took from it a bulky letter, which he seemed not quite to know what to do with it. Then he said to me in the humblest tone of voice I had ever heard in my life:

"Please burn it; and make my Harry to know that it is burned; and tell him his Father will never again wrong another human being while he lives."

I did not take the proffered document and signified my unwillingness to do so.

Then the man sprang to his feet, turned to Mother and asked her if she would go with her daughter away while he consulted with Father and Doctor, for the matter was most urgent. If he was to stop this evil, he must have instant help to do it, he said.

Mother and I left at once, and we went out on the grounds where we could be seen by Father, and not be out of range of his voice if he wanted us. "What does it all mean, Mother?" I asked. But Mother seemed to be listening to unseen helpers about her; certainly something was being done for her, for almost immediately her brow cleared and her sweet smile came back to her lips. She seemed happier.

Father rose to his feet, after a short, but earnest, conversation with the two men, and then pulled the bell rope and summoned Jerry. He in turn, was despatched for Dabney, who luckily had driven the Doctor out from the city and who was soon in the presence of the men. He was made to sit down among them and listen to what Mr. Norvel and the Doctor had to say to him. Soon he hurried away, and not long after he drove our fastest carriage horses attached to the lightest buggy on the place out ofthe grounds and turned their heads toward the city. Father came out to tell us that Mr. Norvel had sent for this man he had promised to meet; Dabney would bring him out at once. And he asked Mother if she approved of having him at the dinner table?"

"Yes," she instantly responded, "but I will have the children take their meal in the breakfast room and Nellie and I will dine with them." Father seemed relieved to hear that,

and then they agreed that Dabney would serve the table, so that no word of the conversation should go outside.

"But Mr. Norvel begs leave to speak with you both now; he seems obsessed with the idea that Nellie can make peace between his boy and himself. You must try, to help him, my child. I believe he is sincere in his repentance, but his ignorance of God is beyond that of any one I have ever heard speak. If he had been born and raised in the jungle he could not be more benighted."

"But he is God's child, Arthur, and to us he has come; we must try to lead him to a knowledge of the Savoir of Men."

"Father," I interrupted suddenly, to say, "Mr. Norvel locked up a boy this morning before he left home and the lad is now having convulsions from fright. Get him to send Jerry to his home with a note to the overseer, for the one who tells me this urges quick action on your part."

We all three returned to the veranda and Mother walked up to Mr. Norvel and requested him to write a note to his overseer to release the little boy locked in the old smoke house. "Be quick," she said, "or the boy will die in convulsions."

"My God, I had forgotten about him; I had entirely forgotten him; who can go; shall I go myself?" he excitedly asked.

Father brought paper and pencil and said he would have Jerry saddle Fleetwings and go at his top speed so soon as the note was ready. Mr. Norvel scrawled a few sentences and asked Father to read it. "Add to it, Mr. Norvel," I said, "that the boy be taken quickly to his mother's cabin and the doctor be sent for if necessary."

"I will do it," Mr. Norvel said, "but Peters will think I am drunk."

"Then let me add the words," Doctor Meredith said, and, consent being given, he wrote a few lines and went with Mother to deliver the note and message to Jerry. And Jerry was told by Mother to stop at Roseland for his dinner and to feed and rest Fleetwings. But he was not to leave

the Norvel place until he had seen the child taken to his mother. Jerry rode away as if going to a fire, and Mother and Doctor walked back to us, both looking dejected and depressed. I saw them coming and I suggested to Father that I would ring for the Jubileers and have them sing for Mr. Norvel.

And lest some objection might be made I ran to the bell and gave the signal for the children. Artie helped me to gather them; and soon we had the majority of the jubileers and all the white children grouped about the lawn near the veranda, and they sang "Jesus Lover of My Soul," as well, if not better, than they had ever done. Mother led them, and they sang "O Happy Day," and then blind Andrew commenced, of his own accord, to sing "Roll, Jordan, Roll," and the children joined in with great fervor. I suggested they sing "The Morning Light Is Breaking," and Mother then started the Doxology and pleasantly dismissed them to their dinners.

Mr. Norvel sat like a man stunned by a blow. He seemed unable to take part in the conversation going on about him, and when Artie led blind Andrew to the veranda, and up to Doctor, who took his hand, and then affectionately patted his shoulders, Mr. Norvel appeared amazed. David and Artie finally walked away with the sightless boy between them and Doctor Meredith told Mother, Andrew's eyes were decidedly better; his general health was also much improved.

"What good will he ever be without sight?" Mr. Norvel abruptly asked, and someone had to answer it. Mother was equal to the occasion. She sat down near him and said to him: "Andrew is one of our most priceless treasures, if not our most priceless one. He has taught us all the value of humility and fortitude and patience through suffering. His presence on this place is a benediction, and his beautiful life is a constant incentive to old and young." Then she softly smiled as if in recollection of all the blessings that blind child had brought to us, and Mr. Norvel stared at her as if doubting the evidences of his own senses.

"Would you like the Jubileers to sing for your friend

when he comes, Mr. Norvel?" she asked.

"Friend," he cried, "Fiend, would be a better term. You cannot believe there is so much vileness in this world as he represents, and you do not know how to imagine it, Mrs. Selwyn."

"Neither do I want to, Mr. Norvel. What we long to do for you, and for him, and for all who need us, is to help you to understand the spirit of Christ; to know the force that makes the difference between a Christ man and a natural man. Prayer and praise will help you to this understanding, and, if you will let us, we will pray for you and with you. Your human mind can be raised to a much higher degree than you can now realize, if you so will it. Jesus showed the way by which we can quicken our minds with spiritual truths, and, when once you get into harmony with Divine laws you will praise God and give thanks continually to Him. Nothing else in life is of so much value."

"I never could understand religion, Mrs. Selwyn, and I do not see why this world was ever made, with all its troubles and perplexities." The man was disconcerted and did not really know what to say. Mother's gentle answer was: "This world was formed, Mr. Norvel, for no other purpose than that the kingdom of God might be expressed in it. Not for any lesser reason. The personal man deludes himself when he thinks he may use it solely for the upbuilding of his pursuits and pleasures."

"Everybody has to die, Mrs. Selwyn, and to suffer the greater part of the time he is alive. Why does God permit this?"

"God pronounced death as the wages of man's sin, and the experience of the race has proven that the wage of sin is death. Nevertheless, Jesus said, "Whosoever liveth and believeth in me shall never die." Also He said: "If a man keep my sayings, he shall never see death."

"That cannot be true, Madame, because everybody dies."

"Jesus was the one man who did not die; His Christ mind had the power to quicken his body and awaken the whole consciousness to the knowledge of God. His great

mission on this earth was to teach man the way to immortal life in a perfect physical body. The breaking up of consciousness and the separation of spirit, soul and body is not necessary; he showed it to be simply the result of our being 'dead in trespasses and sins.' Mr. Norvel, you have commenced the resurrection process in your life, now, and we pray for you that this gradual change in your feelings will result in a complete renewal of mind. Let us feel that you have faith in God, and will seek Him with your whole heart. 'In all thy ways acknowledge Him, and He shall direct thy paths.' So says the Bible, and it further says, 'Them that honor me, I will honor.' "

"Do you never hate anybody, Mrs. Selwyn?"

"No, nor permit myself to criticise any fellow being. 'Judge not by the appearance, but render just judgments.' "

"Then when I come before you with my black record, you tell me you do not criticise me, nor inwardly thank God that you are not like me?"

"How could I, and still ask God to bless me as His child? You are God's child, and my only thought of you is to ask that you be brought to right knowledge. Once you find yourself, your sins will drop away, for they are not real, and must pass from you. Only the good is destined to remain; hasten then to make your peace with your Creator, and enter into the kingdom of peace which He has prepared for all who love Him."

When Dabney returned he brought a younger man with him than Father expected to see, and I heard him say to Mother afterward that he never wished for Uncle John more than he did when he met this man. Such a weak, cruelly weak face; such ignorance and cunning, such benightment. Surely, there must be some quality in his make up that should respond to generous sentiment. When I saw the man I felt that he was a moral idiot; not a monster, for that word implies power, and this man had none. But I had not expected to catch more than this one glimpse of him, for Father and Doctor and Mr. Norvel (with Dabney to watch over their deliberations and prevent others from hearing the subject

under discussion), worked faithfully to change the man's mind; to make him realize his crime and to save him from the consequences he was inviting, and they were alone at the table. Mr. Norvel's attitude infuriated the man, who denounced him as a traitor, and violently accused him of being guilty of the same acts, and of having shared in the profits of other piratical expeditions with him.

The afternoon wore on, and Mother was waiting to hear that Father's task was soon to end. Finally she could stand it no longer and asked me if I could see any way to end the talk.

"May I go Mother and say just what I have been seeing for the last few minutes?"

"Yes, and I will go with you, for if you are willing to face him, I should be to go with you."

"But you are weary, Mother, and I am not. Come with me, but wait in the hall; let me go alone. Father and Doctor are there and they both need me; Father particularly."

She assented, but reluctantly, and I went out on the veranda and directly up to the stranger, who was uncomfortable at my appearance and evidently much surprised.

"Roger Bascombe, for that is your real name," I said, as soon as I reached Father's side, "is more to be pitied than to be condemned; is more in need of care in an institution than to be at large inflicting his diseased imaginations upon a suffering public."

"What do you mean, Miss? And who are you?"

"Julia Bascombe, your mother, was insane, and in a madhouse even when you were born. She was a maniac for many years before you were born. Your brother, an idiot, is still living in an asylum, and your two sisters are both mentally diseased. One, the younger, disappeared years ago, and you do not know where she is. Your father gave his children an awful heritage, and he should have lived to care for them. Your mother still lives, a mere animal, as you know, and your home—if such a place could be called a home—was nothing to you, after your sister disappeared. In your heart you believed you knew who was responsible

for her disappearance, but you made no effort to find her. You are greatly to be pitied, and not to be wholly condemned. But, did I not see for you death off the coast of Barbary, and before you can do any more harm to others, it would be the duty of those who know your plans to have the law invoked."

"Law, indeed," he snarled. "You slave owners talk about your superiority to those who capture the blacks and bring them here to sell! Every man who owns them approves of my plan of increasing his stock! Ain't that so?"

"One is on your trail, Mr. Bascombe," I replied, "who will make you suffer so much that I do not wish to add a pang to your life burden. Go your way, and if in your darkest hour, before death releases you, you ask God's help, know that He will not forsake you, but God is ever merciful and He will hear your cry if you call upon Him. Now go, but if you should ever recall this strange interview, at any time, know that there are Forces in the world stronger than evil, and there are Powers great enough to impress themselves upon others, even when they have to use the voices, and control the minds of others to assist them."

I turned away, and walked to Doctor Meredith, saying to him as I passed by: "How can you, with your knowledge of the insane, permit this man to go up and down the earth destroying others, when he should be under restraint?"

"You are right, my child, and he should be arrested at once if your statements are correct, and I believe they are; Mr. Norvel, and Dabney and I will go to the city with him and have him placed where he can do no more harm."

But Mr. Bascombe was already on his feet, and, shaking his fist at Mr. Norvel, was telling him he should settle with him if it cost him his lfie.

Leaving the house he walked rapidly away, refusing to heed anyone. Soon he was followed, but he made his escape and did actually sail from New Orleans later, on a vessel bound for some Mediterranean port, as Doctor learned months later from Mr. Norvel, who confirmed the entire story as I had seen it outlined in the astral light. And he said he hoped the fate I predicted for him would be his.

(To be continued.)

SUPERSTITION UP-TO-DATE

By Helen Stone Tuzo

"GREAT Pan is dead"—or at least he has withdrawn himself from the ken of a humanity so vain of its intellectual stature that it looks down with contempt upon him and his sylvan retinue. No longer for us do the dryads glimmer down the vistas of the moonlit woods, the summer meadows are not jocund with the feet of dancing fairies, nor beaches vocal with the siren's song. We gaze with fatuous self-satisfaction upon our man-made picture of a mechanistic universe, and flatter ourselves that our sight is clearest when it is most limited.

But the mythopoeic faculty may be dulled; it cannot be extinguished. Although we laugh to scorn the tales of elf and salamander, it has remained for the crass materialist to evoke—I dare not say create—that most fantastic of fabulous monsters—the Average Man. You who deny vehemently the possibility of any beings who cannot be observed by human eyesight; which of you has ever seen him? As described, he is more than Protean, varying in contradictory fashion as to every characteristic which is predicted of him. To use the expressive slang nomenclature, the Bromide exalts him, and in speaking of him really means "that fine, sterling, sensible fellow who has no wider range of powers than I myself," while the Sulphite on the other hand, holds him in derision as "that thoroughly inferior being whom I, thank God and my own intellect, do not resemble in any way whatever." He is credited with every shade of dull or imbecile opinion, with all sorts of erratic emotions, with

enjoying the most vapid of publications, with rejecting every gleam of unfamiliar illumination. In short, he is a man of straw, erected for the very purpose of being demolished, or for blocking the way to disturbing conclusions. He is the scare-crow of the field of platitude.

Any average, of course, is an imaginary thing, though the term has its uses in statistics or computations. It describes a non-existent ratio, something that would be the result of sharing unequally a given amount of something among a given number of recipients. Thus if you give to one child two sticks of candy, to another eight, and to a third eleven, the average (which no child receives!) will be seven sticks. It is fair, though in truth somewhat futile, to use it thus of material objects, but when it is taken out of its legitimate employment, and we speak of average length of life, average mental capacity, or average moral advancement, it is at once carried into the realm of fancy.

To anything out of the ordinary this mythical Average Man is declared to be menacing and forbidding. We climb painfully up the mountains of experience in order to find a wide, co-ordinating view of life, but when we reach a peak high enough to permit the beams of the coming sunrise to illumine us, instead of facing it with clear-eyed homage, we turn aside to notice its effect upon the world; and lo, that Brocken spectre, that distortion of our own shadow, the figure of the Average Man capering and cavorting upon the clouds of ignorance, affrights us with his fancied enmity, and we turn our backs upon the light, and hasten down again to the dark and sheltered valley. Is not this the acme of superstition? For to be superstitious is to have a reverence for something dislocated, something which stands outside the laws of life, something, in a word, arbitrary. It is superstitious to proclaim any one part as the whole, and to take humanity in a lump, to color it with our own prejudices and our own preferences, to shear off from it any faculties which we do not possess, any function which we cannot exercise, and then to call this Frankenstein monster the Average Man, and admit nothing as true which would not fall within its

pitiful limitations, is ranker superstition than any relief in the homunculi whose creation is attributed to the Alchemists of old.

We turn from the oasis to the mirage, and try to slake our thirst at springs which do not exist. We speak of inanimate nature—inanimate, when every plant arising mysteriously from the dark earth to set about its work of selection and transmutation of the silent summons of the sunshine, every flame that rushes to embrace the ready fuel, every vapor gathering up its strength and condensing its vivifying energy into a rain drop, nay, every chemical atom that will unite for action with none but its natural allies, all testify to the omnipresent life of the universe. From the vivid, lucid, manifestation of mind which is all around us we turn to the puny, contracted image of our own lower minds and cry, "this is the Average Man; let us cast aside as absurd and impossible all but the content of his capacity, for except what he sees, nothing exists." In our stupid, dull-eyed, modern superstition, we deny the ghosts that never were men in favor of this abject, miserable Average Man that never was, and never will be, any kind of a ghost?

THE SOJOURNING OF THE CHILDREN OF ISRAEL IN EGYPT

ISRAEL IN EGYPT

By Orlando P. Schmidt

IT GOES without saying that Thothmes III was very favorably inclined toward the Israelites. With rare penetration of intellect, he saw that they could not be placed in the same category with their neighbors, the Canaanites, Phoenicians, Amorites. During his Asiatic campaigns they were safely seated, beyond the immediate theater of war, in the eastern districts of Canaan, and we must always bear in mind, that for many years Jacob dwelt in Haran of Mesopotamia, that is, in Mitanni, and that his mother and wives were native Mitannians. Thus Thothmes III no doubt regarded Israel and his descendants as Mitannians.

This sheds a new light on the remark of Manetho attached to the reign of "Amenophis" in the False List of Syncellus, in effect, that under his reign (that is, under the reign of Amenophis II, who then reigned as joint-regent with Thothmes III) certain Ethiopians (that is, Cushites, or Kassites, for they originally came from Ur of the Chaldees, or Lower Babylonia) were settled in Egypt (see my History, page 401). This was in the year 1706 B. C., 130 years after the birth of Jacob and eight years after Joseph began to rule the land as Adon, and after Amenophis II had come to be regarded as the virtual Pharaoh, his father, although still alive, having grown to be too old to take an active part in the government.

As claimed by Prof. Petrie, in his History of Egypt,

Thuia, the wife of Yuia, may have been an Egyptian princess, and their daughter Teie for this reason may have had a legitimate claim in her own right to the throne of Egypt. It is certain that, on scarabs and monuments of Amenophis III, she is represented side by side with the king and as entitled to equal dignity, in fact, as queen and joint-ruler in her own right.

In this unique way was the alliance between Egypt and Mitanni made firm and lasting, and during the long reign of Amenophis III and Teie we hear of no discontent, or disorders of any kind, in the extended regions situated between Egypt and the land of Naharain. Canaan, the "son of Ham," rested contentedly under the benign scepter of Japheth, and even Heth, the "son of Canaan," seems to have been "at peace" (em hotep).

A comparatively recent discovery has demonstrated to a startled world that Yuia and Thuia were buried with regal honors in the Valley of the Tombs of Kings west of Thebes. It was my special privilege in 1908 to view the well preserved mummies of these Mesopotamian parents of the beautiful queen Teie, then in the Cairo Museum, and to confirm, in this providential way, the views respecting them which I had published in my History about twenty years before this date. As any one can now see, their features, far from being of the recognized native Egyptian type, are of what is now called the Grecian type, and, as the type thus transmitted to the proud solar line of the Pharaohs by Teie was further reinforced by the Mitannian blood of Taiti (Taduchipa), the wife of Amenophis IV, and by that of Tua, the wife of Seti I, it is an easy matter to account for the strikingly handsome Napoleonic features of his celebrated son, Ramesses Miamun. That the names Yuia and Thuia are not Egyptian, as claimed by Prof. Maspero and others, is clearly demonstrated by the variations in the spelling of them to be seen on the massive sarcophagi, and on other objects, too numerous to mention here, found in their tomb. It is evident that the learned scribes, who had settled and well established rules for the writing of Egyptian proper

names, **did not know how to spell these strange foreign names.** In fact, Tua itself is clearly a much later way of rendering this same name Thuia.

When we trace the Mesopotamian lineage of the royal house of Egypt down through the wife of Thothmes IV, Teie (Tie or Thi), Taiti (Tadu), the daughters of Amenophis IV and Tua, we can readily see why the unnamed daughter of Seti I was unconsciously, but irresistably (may I say providentially?) drawn to the infant Moses, so that she could not refrain from adopting him as her own son.

But going back to Amenophis I, a new and unexpected fact has just come to light. In the tomb of Amenophis I, recently discovered by the Earl of Carnarvon, objects were found bearing the name and titles of Hareth, a daughter of the great Hyksos-king, Apophis I, who bore the throne-title Aa-user-ra. The fact that Hareth, Haroth, was venerated by Amenophis I alongside of his mother, Noferet-ari, shows that she was regarded as a member of the royal family. The contemporary Theban hyk, as I pointed out in my History, bore the throne-title Se-user-en-ra, which is plainly derived from the corresponding title Aa-user-ra.

More than a century after the time of this great Hyksos-king, we find the Hyksos-king, Apophis II, bearing the throne-title Aa-ken-en-ra and his contemporary of the Theban line Taa-aa bearing the analogous throne-title Se-ken-en-ra. I then concluded from these indications that the two lines must have been connected by inter-marriages.

It is evident that Hareth, as a daughter of Apophis I, was either the wife of Se-user-en-ra, or the daughter of a Theban princess wedded to this Hyksos-king. Thus there was a strain of Hamite blood in Se-ken-en-ra, which accounts for his exceptional fighting qualities. It was believed by some of our early Egyptologists that the Theban hyks were of Berber extraction, but this theory is not only untenable on its face, but squarely in the teeth of the fact that the kings of Manetho's XVI Dynasty, were the direct successors of the tributary kings of his XV Dynasty, who held their court at Tanis, and were superseded, as Pharaohs, by the Hyksos Dynasty, in the year 2097 B. C.

It is noteworthy that, after Amenophis I, Manetho traces the succession on the throne through the queens Amessis and Mephra and, later on, through the daughters of Amenophis IV, although, in his official list, he assigned the thirty-six years and nine months of their three reigns to Har-em-heb, or "Horus."

According to the dates deducible from the trustworthy numbers set out with marvelous accuracy in the text of the Authorized Version of the Holy Scriptures, Joseph was born in the year 1744 B. C., about two years before Thothmes III attained his majority. He was thirty years old when he stood before Pharaoh, and died in the year 1634 B. C., which coincides accurately with the accession of Har-em-hib, the "new king who knew not Joseph."

In the chapter entitled: "The Period of Joseph's Administration in Egypt," I have had occasion to collate the evidence bearing on this interesting subject, so that it would be in bad taste to simply repeat it here, but I may add, in a purely supplementary way: That I am now convinced that Joseph actually officiated as "Adon over the whole land," under Thothmes III, Amenophis II and Thothmes IV, that is, from 1714 B. C. to some subsequent date which it is, at present, impossible to definitely fix.

He administered this exalted office with such remarkable ability and success, that it was continued under Amenophis III and Amenophis IV and filled, in succession, by Har-em-heb and the Mesopotamian Dudu, whose careers as Adon, resemble in many essential respects that of their prototype Joseph.

We must not forget, in this connection, that Thothmes III turned Joseph's name and, by utilizing the last element of it, **seph** or **saph**, changed it to **Saph-na-to-pa-anchiu**, rendered, by Moses, according to the vernacular of Lower Egypt, "Saphnath-pa-aniah." This title, literally rendered, resolves itself into "Savior of the Land of the Living," or, as it is rendered by the Seventy, "Savior of the World."

When we bear in mind, that the analagous expression Pa-to-mehit, "The Land of the North," was pronounced

Phathmeht, in which pa becomes "pha," and in which the "o" of "to" (land) is completely eliminated, and furthermore that anch, or anech, (life) appears in the coptic as "aneah," it will be readily seen that Safnath-paaneah is a faithful rendering of Saf-na-to-pa-anchiu.

The Egyptians were fond of calling themselves "The Living," that is, "those having eternal life with God for time and eternity," in contradistinction to their pagan neighbors, or non-believers, who were called "the dead" (that is, spiritually dead), hence Egypt was called "The Land of the Living." In the "Psothom-phanech" of Josephus the intial elements of this title are badly corrupted, but it does not require much acumen to see that it was intended to be, with the Sahidic definite article **(pa)** prefixed, **Pa-saph-nath-pa-anechu,** which is the same identical title. Years ago I chanced to see in some periodical, or newspaper, a representation of a large and beautiful scarab, then in the possession of some private collector, on one side of which was inscribed, in artistically cut hieroglyphs of the well known style of that period, **Men-choper-ra,** the throne-title of Thothmes III, and on the other, **Saf-n-to-pa-anchiu,** but unfortunately I did not then realize the importance of this unique object and have since forgotten when and where I saw the account of it. Will the fortunate possessor, if he should chance to see or hear of this article, kindly send me his name and address?

The Hittites, the Cheta of the Egyptian monumental inscriptions, who played such an important role on the historical stage under Amenophis IV and his immediate successors, do not seem to be in evidence under Thothmes III.

We know that the Cushite conquerors of Egypt withdrew to Canaan, and it seems that the main body of them, wishing to remove beyond the zone of Egyptian influence, established themselves in the mountain fastnesses of Cappadocia, where they became dangerous and much dreaded neighbors to the Mitannians, on one side, and the northernmost districts of the Egyptian Empire, on the other. Moses mentions them in his great genealogical table under the appellation of "Heth, the son of Canaan." Thothmes III pene-

trated to the vicinity of their southern border and took the cities of Aleppo (Chalebu) and Tennib (Tunip), but they were too cautious to make any attempt to interfere with him.

As we learn from the Tel-el-Amarna correspondence, however, they did venture to invade the adjoining land of Mitanni about the beginning of the reign of Dushratta. By this time they had grown to be very powerful and aggressive. Under the weak and vacillating reign of Amenophis IV, or Ach-en-aten (Manetho's "Ach-en-res"), they succeeded in obtaining a foothold in northern Syria, notably in the district of Nuchassi, and, within eighty years after this monarch's death, Ramesses II encountered them firmly entrenched in the fortress-city of Kadesh (Kadeshu) on the river Orontes (Aranta). In their new home, as theretofore in Egypt, they were violent devotees of their "lord god" Sut-ach, or Typhonic Set, the allegorized "Murderer of Osiris."

In the memorable treaty concluded between Ramesses II and Cheta-sar, in the 22d year of the former's reign, the Egyptians recognize Aleppo and Tennib, and no doubt the adjoining districts, as belonging to the Hittites, for Sut-ach of Chalebu and Sut-ach of Tunip is called on by the king of Cheta to witness it.

According to the dates deducible from the numbers to be found in the authorized text of the Bible, now verified to the year by the astronomical dates of the Egyptians, the settlement of the Israelites in the land of Goshen occurred in the year 1706 B. C., for Jacob, who was born in 1836 B. C., was 130 years old at the time. For more convenient reference, I will now set down some of the leading Bible dates:

Birth of Jacob	1836 B. C.
Settlement in Goshen	1706 B. C.
Death of Joseph	1634 B. C.
Birth of Moses	1571 B. C.
Exodus	1491 B. C.
Entry into Canaan	1451 B. C.
Building of Solomon's Temple	1011 B. C.

The Israelites multiplied and prospered, and were spe-

cially favored, during the first eighty years of their sojourn in Goshen. But where was this celebrated district of Goshen situated?

The Land of Goshen.

In Egypt we often find the districts, or nomes, named after their central cities, or capital; in fact, the familiar designations **no, "city,"** and **nome,** "district," show this on their face, for no and nome are simply different forms of one and the same word.

Originally nôm-et meant "city," but, as the district attached to each city gradually increased in size, it became necessary, by reason of its importance and extent, to distinguish it from its capital, and the city itself was called **no,** the district **nome;** for example, No-Amen, the "City of Amen." In the same way rom-et became rôm-e, "man," and rôt-u, "people" (compare Israel, rôtu-ef, "Israel, his people," an archaic expression for "people of Israel").

The city from which the district, or nome, of Goshen derived its name was Gos-am, Gosem, or Guesem, the Coussa, Coussae or Pha-coussa of the Greeks. Strange to say, the name survives to the present day in Fa-kûs. This city was situated on the Pelusaic arm of the Nile, a short distance south of Tanis (Zoan), also known as "Ramesses." Pha-coussa is plainly Per-coussa, a form common to the XVIII and XIX Dynasties, as may be seen in Per-tum (the Pi-thom of Scripture and Pa-tum-os of Herodotos), Per-ramesses (Pi-ramesses) Per-ha-uaret (Pi-ha-hiroth).

Per, rendered variously pa, pha and pi, as here used, is simply an ancient Egyptian word for city, which was also expressed by **hat** and by nôm-et, or no. In Pi-ha-hir-oth per was prefixed to Hat-uaret (Avaris), regardless of the fact that hat, or ha, already stood for "city."

Fakûs is situated about midway between Tanis (or Ramesses), in the "plain of Zoan," and Pithom, in the district of Sunccoth. The site of Pithom has been definitely fixed by the excavations of Dr. Edward Naville, and we now know that it was in the Wady Tumilat, a short distance west of

Lake Timsah ("Lake of Crocodiles"), which was originally called Kem-ur ("Great Black"). The present town of Ismailia is on the north shore of this lake, but the lake itself, as shown by the marshes in the vicinity, originally extended much farther west than it does now.

Thus it is evident that the "Land of Goshen" was the beautiful and fertile district lying immediately south of the "Plain of Zoan," where Moses, in the fifth year of Menephthah, "wrought his wonders." Thothmes III, in assigning it to the Israelities, referred to it as the best of the land of Egypt.

At the present day a peculiar charm rests over it and it smiles like a garden (see R. Talbot Kelly's illustrated description of it in "Egypt"). It has changed but little since Joseph went there to receive his father and brothers, except that the Pelusiac arm of the Nile, which then watered it throughout, has since been silted up, so that it has disappeared altogether, but its place is now supplied by two large canals flowing past Fa-kûs, which are tapped by numerous small cross-canals, used principally for irrigating purposes. At Fakûs, which is still the central point of the district, the steep banks of the main canals are picturesquely shaded by beautiful trees, principally sycamores, oaks, and acacias.

The Plain of Zoan, however, which aforetime bloomed like a rose, in singular contrast to Goshen, has become a silent wilderness, destitute of life or vegetation.

All recollection of the true site of this fertile district was so completely lost, that some of our historians and Egyptologists went so far as to place it in the vicinity of Bubastis, which, as all know, is some distance west of the entrance to the Wady Tumilat. The Wady Tumilat is a valley about thirty-five miles long, running east and west, through a desert, from the fertile plain of the Delta, east of Bubastis, to Lake Timsah. The only vegetation to be found in this region is along the sides of the fresh-water canal, which flows through this valley from end to end.

At the time now under consideration the Land of Goshen extended down the Pelusiac arm of the Nile, that is, northeastwardly, much farther than one, judging from present appearances, might think. In much later times seafaring vessels sailed up this arm of the river to the city of Pelusium, which was situated on the southeast side of the river about three miles from its mouth. The distance by river from Fakûs to Pelusium was, at least, fifty miles.

Since this arm of the Nile has disappeared from the map scientists differ materially as to the true site of its mouth, but, as we shall see, it was a little north of east of Pi-ha-hir-oth, the ancient Avaris and later Pelusium, and very close to the western point of the celebrated bog, which, beginning at the foot of Mount Casius, extended westwardly to this point. A narrow thread of sandy coast line, almost level with the sea, was all that separated this deep and treacherous bog from the waters of the Mediterranean.

Moses, after again and again calling this district the "Land of Goshen," that is, Guesem, or Gesem, comes down to his own day and designates it by the new name imposed on it by his great contemporary, Ramesses II, to wit: The "Land of Ramesses." This brings to mind, most vividly, the indisputable fact, that Ramesses, after embellishing Zoan, or Tanis, with grand and stupendous temples and monuments, so that, according to the enthusiastic pen-pictures of Panbesa, it "rivaled anything to be found on Theban soil," made it his capital and renamed it, in his own honor, the "City of Ramesses."

By referring to the foregoing table of Bible dates, in connection with the absolute dates of the Egyptians heretofore published in "The Word," the reader will see that Moses was born ten years before Ramesses II mounted the throne as sole regent, and, at the same time, that Ramesses must have been at least eleven years older than Moses, for the former was certainly twenty-one years of age when his father Seti died. As legally adopted son of Seti's daughter, Moses was, in a certain sense, the brother of Ramesses II

and, therefore, cognizant of everything that took place at his court.

In view of such evidence as that afforded by the use of the name "Land of Ramesses," can any one still seriously doubt that the Books of Genesis and Exodus, in their original forms, were actually written by Moses?

I need not here repeat what I have already said in my History of Egypt respecting the long sojourn of the Israelites in Egypt, but, referring the reader to that work for the necessary details (if required), will pass directly to the consideration of a subject still enveloped in much doubt, uncertainty and error, namely: The Route of the Exodus.

To be continued.

POPULAR THEOSOPHY

By Eduard Herrmann

PRACTICAL THEOSOPHY

CHAPTER XI.

"Two souls, alas! reside within my breast,
And each withdraws from, and repels, its brother,
One with tenacious organs holds in love
And clinging lust, the world in its embraces;
The other strongly sweeps, this dust above,
Into the high ancestral spaces."
"Faust," Goethe. (Pt. I, Sc. 2, Chap. 307.)
(Translation of Bayard Taylor).

ALL really great poets are seers, and the words with which Goethe describes Faust's mental condition may in our time be applied to the whole civilized world. We are living in a period of transition, of struggle, of restless striving after something which in reality we do not know; we have merely the indefinite feeling that we lack something, and that much or perhaps all should be different. Each day brings new cares, new excitements, new hopes, and the same accustomed disappointments; and we are tossed like rudderless ships back and forth upon the seas of our passions. Why? Because we have lost the firm, inner grasp; because we have passed the period of child-like faith and have entered that of doubt and denial; because one part of our soul still clings fast to the lusts of flesh, while the other longs to separate from it, and to rise to the regions of pure spirit, its proper home. This struggle is the cause of all our feelings of dissatisfaction, of yearning, of melancholy, and again of pure, exalted happiness; and this struggle represents a period in our development which no mortal can escape.

The majority of readers will consider Goethe's allusions to the dualism in our nature a mere poetic simile; theosophists hold a different opinion, for their philosophy teaches that, which the oldest philosophers as well as the most modern psychologists maintain, to wit, that man is in truth a double being, one half of whom is rooted in the sensuous, the other half in the supersensuous world. The doctrine of the higher, divine ego of man, which, in contrast to the lower, physical ego, develops its activity in the supra-sensuous, spiritual world and possesses the so-called psychic powers—this doctrine we find not only among the Indian philosophers, Patanjali and Sankara, in the Vedas and the Bhagavad Gita, but in the works of the Alexandrian and Greek philosophers Porphyrius, Iamblichus, Plotinus, Philo, and Plato. Also in the case of St. Paul and the apostolic fathers Clement and Origen it is easy to show that these had accurate knowledge of the dual nature of man. The fact that in addition they knew how the marvelous powers situated in the higher, spiritual ego, could be developed, is proved by sayings such as this, of Socrates (in Plato's Phaedon): "I am very sure that when we wish to see with perfect clearness, we must free ourselves from the body and see with the very soul;" or this, of Plotinus: "By averting oneself absolutely from the external, and absorbing oneself in his inner nature, a union with the divine ego is possible;" or this, of Epictetus: "If man withdraws into his inner consciousness he is not alone, but with the Daemon."

The German mystics, Jacob Boehme, Meister Eckhart, Tauler and many others teach the same, and the essence of the ascetics, penitents and saints depends upon at least the partial appreciation of these ancient truths, which at present have every prospect of being raised to the dignity of a science. The discoveries in the field of somnambulism and hypnotism are indeed sufficiently strange to attract the attention of all genuine, unprejudiced investigators.

Such discoveries are the scientific confirmation of the dual nature of man, which theosophy emphasizes once more in saying that man consists of a higher, spiritual ego, and

a lower, personal ego. The personal ego has its root in matter, being chained thereto by the senses, and it passes with it. It begets that feeling, at present so sharply defined, of isolation from other living beings. In short, it is the cause of our egotism, and of all our suffering.

The spiritual ego, on the other hand, is of divine nature, and hence indestructible. It is common to all, and is the link which connects us so mysteriously one with another. In the spiritual ego is to be found the source not only of all life and being, but of all those marvelous powers which so far have been ascribed only to divinity or to beings resembling divinity.

While the personal ego receives its knowledge of the outer world only through the senses, and guides man through his intellect in the struggle for existence, the spiritual ego is entirely independent of the physical senses and makes its observations through intuition, as is well proven by innumerable experiments which well known men of science like Du Prel, Crookes, Lodge, Richet, Hyslop, Lombroso, De Rochas, Flournoy have made. In recent years the doctrine of the duality of mind has been clearly defined and may now be said to constitute a cardinal principle in the philosophy of many of the ablest exponents of the new psychology. Excellent demonstrations of this doctrine are to be found in Du Prel's "Philosophy of Mysticism," and in the writings of Wigan, Brown Séquard, and in Lodge's "Science and Immortality."

But the clearest exposition is given in Th. F. Hudson's "Law of Psychic Phenomena," of which I shall cite a few instances, in order to show that the new psychology slowly advances toward the recognition of the truth, which Goethe so beautifully expressed in Faust's monologue, and also of the theosophical teaching, that man has two egos, a higher and a lower, which in the modern psychological language are called the subjective and objective mind.

"It may safely be predicted of every man of intelligence and refinement that he has often felt within himself an intelligence not the result of education, a perception of truth independent of the testimony of his bodily senses."

This is that higher part of man's soul, which, according to Goethe and indeed to theosophy, longs to separate from the world and to rise into the regions of pure spirit, where alone the truth is to be found, that truth which it is able to recognize sometimes even here, while imprisoned in the flesh.

And now Hudson makes an attempt to define the nature of the subjective mind. He says that while the objective mind takes cognizance of the objective world by means of the five physical senses, the subjective mind does this by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance.

"It sees (in the state of somnambulism) without the use of the natural organs of vision; and in this, as in many other grades, or degrees of the hypontic state, it can be made apparently, to leave the body and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character. It also has the power to read the thoughts of others even to the minutest details; to read the contents of sealed envelopes and of closed books.

"In fact, that which for convenience I have chosen to designate as the subjective mind, is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul."—(Law of Psych. Phenomena, pages 29-30).

Sir Olliver Lodge, in his book, "Science and Immortality," gives the following definition of the soul: "The soul is that controling and guiding principle which is responsible for our personal expression and for the construction of the body, under the restrictions of physical laws and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. The body is its instrument and organ, enabling it to receive and to convey physical impressions and to affect and be affected by matter and energy.

"In the higher organisms the soul conspicuously has lofty potentialities; it not only includes what is connoted by the term 'mind,' but it begins to acquire some of the character of spirit, by which means it becomes related to the Divine Being. Soul appears to be the link between spirit and matter; and according to its grade, it may be chiefly associated with one or with the other of these two great aspects of the universe."—(Science and Immortality, pages 152, 153).

That poets, musicians, in fact all great artists, must derive their inspirations from this source, namely from the subjective mind, or the soul, will be clear to all who can distinguish between an inspired creation and a work of the intellect. In a materialistic age like ours, the higher powers of the soul are neglected, they become as it were, atrophied, and consequently truly great men are very rare. As Macaulay says: "We have in our time, an abundance of classification, of specialization, of criticism, of wit and intelligence, but very little concentration and imagination; we are on the point of losing the power to create."

We have now almost reached this point; we are so busy with the deification of our personal lower ego, that we have no time for anything else. All that is associated with the higher ego is summarily characterized as superstition, and is contemptuously shoved aside. And at the same time psychology is daily making new discoveries, furnishing luminous proofs that thought transference, clairvoyance, are no fables, and that in the soul of man powers lie dormant which overshadow all that is hitherto known. To him who is not acquainted with these discoveries, we recommend the study of Du Prel's excellent work, "The Philosophy of Mysticism." On page 417 the author says that "All philosophers who have touched upon the distinction between subject and person (the higher and the lower ego), also admit the possibility of the mystic phases of the soul's life. Physiological psychologists, on the other hand, deny these mystic phases; in their system, which knows the personal but not the subjective man, such phenomena have no place; hence they imagine that nature has no place for them either. But he

who is really familiar with the subject knows that the mystic phenomena of the soul are possible; for it can be proved by facts that the soul is richer in imagination than is consciousness, and that the sensational threshold which separates the soul and consciousness is changeable."

The higher ego, is not only the seat of all so-called psychic powers, but also of the vital principle, and the organizing principle in man.

The cause of our personal existence is only to be found in the fact that the soul has the desire to manifest itself in matter. As long as this desire is very strong, the soul becomes, as it were, one with matter; it is completely absorbed in matter, suffers and enjoys with and through matter, in order to become acquainted with every phase of it. But the soul, like all else, is eternally growing, hence the time must come when it will weary of matter, feeling itself enslaved by its bonds and hampered by it in its development. Then begins the long struggle for supremacy between the spiritual and personal ego, which was referred to above. Before this commences the soul has fairly assimilated itself with matter. In this period man enjoys existence like a child, without check and in full draughts; he knows not the meaning of sin, hence can feel no repentance or qualms of conscience. But as soon as the soul outgrows matter, everything changes. A small inner voice begins to make itself heard, which though at first neither heeded nor understood, becomes ever clearer until it finally produces the conditions described above.

Man is then no longer able to live an irresponsible life of indulgence. Reason begins to claim its rights, and observations founded on experience force him to forego many pleasures. This enforced renunciation and abdication of egoism at first embitters his joy of existence and fills him with dissatisfaction, until he gradually recognizes the fact that the sensuous delights are after all not that which his soul seeks. The soul is of spiritual nature, and the more man realizes this fact, the less satisfaction can he find in the sphere of the senses. Hence, man must attain that point in his development at which he renounces all physical enjoy-

ments of his own free will, in order to participate in the joys of the soul.

Now he has taken the first step toward his deification. Many hard struggles are still ahead of him before he will have freed himself from the chains which he has come to love. For the force of habit is strong, especially where it concerns the renunciation of our personal ego, and, after all, this is the vital point. Nothing retards our spiritual growth as much as self-love. Like a giant this personal ego stands before the soul, barring the way in all directions. How rid themselves of this giant? By daily diminishing his magnitude until he has become a dwarf whom the soul can push aside at will. The best means of accomplishing this is to begin to relinquish the conviction of our own great importance and to realize that apart from other men, existence is impossible. As soon as we are thoroughly imbued with this truth, we begin to gain in modesty, and to atttribute to humanity that importance which formerly we had claimed for ourselves.

Egotism and ignorance are the greatest enemies of mankind; as long as they dominate us, we can neither grow in spirit, nor be truly happy; and misery, suffering and distress will always accompany us, being the inevitable effects of those two causes. Above all we must fight down egotism, and must always be on our guard against it, even in the most trivial occurences. Anyone can notice in his own case how much quieter and more contented he becomes if he ceases to think first of himself on every occasion, or fancy every innocent remark directed against himself. He will also become more just in his treatment of others by always first asking himself how he would be satisfied with such treatment at the hands of another.

In proportion as we reduce our personal self-love, we arouse the spiritual ego, and with it the most important of all feelings—unselfish love for humanity. In whatever form this feeling may manifest itself it is certainly that, without which no real progress in our spiritual development is possible. Buddha names four virtues, without whose constant

exercise no man can become perfect. As we are greatly in need of the knowledge of these four virtues, let them be enumerated:

(1) The desire that all living things should enjoy the same happiness which we claim for ourselves.

(2) That our innermost soul be full of sympathy for our fellow creatures, and that we wish to preserve them from all care and suffering.

(3) That we glory in all living things.

(4) That we preserve our soul in calm equilibrium, not harboring more love for one and less for another.

By renouncing egotism, we remove one of the principal causes of our suffering—fear. As long as our own weal and woe is constantly before our eyes we are filled with fear. We fear everything, the possible and the impossible; for we fancy that everything focuses in our own insignificant selves; and if by chance there be no external cause for fear, we frighten ourselves by our thoughts—the worst form of all.

We are ill, miserable, sad, near to despair and suicide, because we are constantly afraid, and we are afraid because we are constantly thinking of ourselves. This continual centering of our thoughts upon our mighty selves reduces the soul to such an extent that all its noble impulses shrink to nothing, and we end by hating not only the whole world, but ourselves also. No one is so far removed from real happiness as the egotist.

The second important cause of our misery is ignorance. A great teacher of religion once said: "There is no such thing as sin; there is only ignorance," and viewed from the highest moral standpoint, this statement is quite correct. For what is sin? A transgression of the laws of nature or of man. In order not to offend against those laws it is necessary first to know them, that is, to rid ones's self of one's ignorance with regard to them. Ignorance does not protect one from punishment, and justly.

It is the same in nature, which takes no account of

whether a young man ruins his body through frivolity, debauchery, or ignorance. Nature silently metes out the physical or mental suffering which follows each disobedience to her laws; and we must learn this silent language, whether we will or no. By it alone we are made better and more sensible.

A burnt child dreads the fire; and the big children must burn themselves at the fire of sin before they learn to shun sin and become virtuous. When we come across men to whom this does not seem to apply, that is, those that are virtuous without having first suffered, it only goes to prove that they have "sown their wild oats" in a former life, and that their souls have no more forgotten the consequences than a child forgets the pain of a burn received years before. Suffering is as essential for us as our daily bread; suffering is the karma of ignorance. If we remove the cause, the effect disappears of itself; that is, if we keep our eyes open in all directions, and draw the logical conclusions from our experiences, the result will be that we learn to avoid the mistakes due to ignorance.

Theosophists should ever bear in mind Goethe's advice: "Despise not reason and knowledge, the highest powers of life," for it is reason which enables us to distinguish between truth and falsehood, and to divide the eternal, divine, from the ephemeral, earthly. We must continually strive to acquire the wisdom of which the Bhagavad Gita says:

"True wisdom of spiritual nature is free from selfishness, hypocrisy and the desire to harm others; it teaches patience, sincerity, esteem for the spiritual teachers, pureness, resoluteness, self-control, indifference toward things of the senses, freedom from pride, and meditation on birth and death, decay, sickness, and error."

When the veil of ignorance shall have fallen from our eyes, when we shall have annihilated the egotism within us—thus ridding the world of all misery and distress—then will be attained the goal toward which theosophy strives; then our sad world will be changed into a paradise, a worthy abode for the god-like men of the future.

ANCIENT SCANDINAVIAN MYSTICISM

By C. H. A. Bjerregaard

CHAPTER III.

MY paper is about the tree, Ygdrasil, and many details relating to it; and I wish to create an interest in the thoughts and life and ways of the ancient people of the North. Such an interest can be created not only for the ancient Nordic race, but for all the ancient people, if the public would lay aside all prejudices and low aims, or, would at least regard the ancients as being in their way as rational as they themselves are, and if they would try to be willing to look upon the world and life like the Nordics did—in purity and simplicity.

The Nordics were not licentious as were so many of the Asiatics. Their religion had the four qualities of that character which only can lead life to a safe anchorage. Those of us who have spent life in the endeavor to align the ancient wisdom with that which we call wisdom, have all, independently of each other, come to the conclusion that the modern world can only be saved from its present degeneracy by a new discovery and a fresh return to the sources of life, not necessarily such sources as some of the ancients knew, but rather by their sincerity, their boldness and perfect honesty. For short, students of Antiquity and of the Occult, of Mysticism and other Inner Life methods, hold that we must return to these eternal wells, that never dry up. Only there, all mystic students will agree, can we come face to face with life's problem and win that understanding and wisdom we seek.

ANCIENT SCANDINAVIAN MYSTICISM

We are not to imitate the ancients. We only want to discover their methods of finding truth. Truth is truth and is always the same and not a circumscribed quantity of which we may get more or less. But forms of truth differ, and those forms can be lost. Many anciently known forms of truth, we believe, have been lost and the world is poorer for it. Let us go searching for the lost truths!

Personally and at present, I advocate a return to the Mysticism of the ancient Nordic people, because they are the ancestors of so many of us and because we therefore ought to have less difficulty in understanding their thoughts, such as they have come down to us. And all occultists and theosophists will bear me out, that none of us can find ourselves or be perfected except in conjunction with our ancestors. All Occultists, Theosophists and Mystics know that we do not exist alone for ourselves or as detached individuals. Perfection and "eternal joy" is only to be found on a certain line of life and that line runs through innumerable lives, whether we call these lives our own or those of ancestors.

The studies I recommend will reawaken those lines and rekindle the powers and enthusiasm which lie along them. May I then ask you to consider my descriptions in this paper and in others to follow, as if you were considering your own ideas, your own philosophy of life expressed by people of another age.

This request is not unreasonable, because that which the ancients—whether they were or were not Nordics—thought and lived is exactly the way you live and think or ought to live and think, if you are in truth and universal love.

Character

The first of the four qualities of character is Power. It is of fundamental and lasting strength, a source full of waters of the eternal life. Without this first quality it is not possible to build for eternity. The second quality is Purity. This is intimately connected with the first. I may

say that these two qualities are interdependent; that they condition one another. If our strength has not the quality of Purity, it is weak, hesitating and faltering. It is then not aiming straight at our purpose. It must be pure, not sensual, but unmixed, simple, and so concentrated that it becomes a light unto itself. The third quality is rest and peace or Harmony. In St. Paul's phraseology it is "righteousness, peace and joy in the Holy Ghost," that is to say, it is a quality which does right; enjoys the rest and peace there is in truth, and triumphs in that unity which comes when the Holy Ghost is the Master. The fourth quality is implied in the three others and develops simultaneously with them. It is a Richness of aims, ends and all the endeavors which go to create life's great purposes. A soul filled with such richness can, of course, not possibly be narrow-minded or cramped in will or unfeeling towards fellow creatures. Such a soul inquires everywhere about life, love and law, and seeks everywhere to manifest these.

Recast these expressions of mine by your own philosophy or frame them in specific Biblical or Christian phraseology, or in any Oriental system, which knows these noble fours, and you shall find that they will unlock many occult doors.

Applying these thoughts to the study of the ancient Nordic mind and as a test of the ancient Nordic character and way of life, I claim that the four can be found in many places and stated quite clearly. The Nordics were by no means perfect, nor did they leave us any systematic exposition of their philosophy and ethics. They lived for other duties, but they left us much symbolism and that symbolism bears out, among other truths, the fourfold quality of character I have spoken of. I can trace them in the descriptions of the world-tree, Ygdrasil, and it is to these tracings I invite your attention.

Ygdrasil

The Ygdrasil is the Nordic symbol of the soul of the world, the soul of man, and in many ways it gives us gleams

of the Nordic notions of self-transcendency. The tree is typical of life, and that can be seen from its sublime self-realization and indifference to all the harmful influences which operate against it. The tree is also typical of love, which is evident from the fact that it nourishes the very snakes which bite its roots in order to destroy it. It is the quality of light that it gives form, shape and sustenance. The Ygdrasil does that too. All the worlds of gods and men, giants and dwarfs are shaped in its embrace. A singular purity characterizes the tree which is evident from fountains at its roots, fountains which flow with waters of crystalline truth and wisdom. Is it any wonder then that the Edda calls the tree "the greatest and best of all trees?" We may well call it the World-tree and try to understand the mystery why Odin, the chief god, "hung" upon it and we may also profit if we come to that tree like an object lesson for us. It is a picture of a grand and perfect character.

The Nordics did not borrow this symbol, the tree Ygdrasil. When the forest-people of the Nordic Race pictured the tree Ygdrasil, they defined in mental terms the deep solitudes seen in the perspectives of the forest, and they revealed their own subconsciousness in the forms and names of the nine worlds which they perceived under the three roots of that tree.

In my last paper I spoke of the universality of trees and how commonly they were used as symbols in antiquity. It is therefore not likely that the Nordic Race borrowed the symbol. The discovery of the tree must be set down as spontaneous with them as with other races. However, the Nordic race used the tree symbol according to its own individual genius, and very differently from any other race.

With other races the World-tree is far off and a solemn thought. Not so in the North. The Nordics invite to communion with it. They thought the tree unfolded the mystery of their own heart, the secret of their emotions and intuitions, and revealed those depths which are too shy for speech. They expressed the wholeness and the freedom of

the universe in the tree, Ygdrasil, and thereby they saw the majestic and sovereign energy of the soul.

If the ancient Nordics had known Wordsworth's stanzas they, no doubt, would have used them and cried out:

Enough of Science and of Art;
  Close up these barren leaves,
Come forth, and bring with you a heart
  That watches and receives.

Sweet is the love which Nature brings.
  Our meddling intellect,
Mis-shapes the beauteous forms of things:

One impulse from a vernal wood
  May teach you more of man,
Of moral evil and of good
  Than all the sages can.

I say, that had our Nordic ancestors of the most remote ages known how to express themselves in the style of Wordsworth, they would have spoken somewhat like him. I conclude so, because the Ygdrasil is such a comprehensive expression of Nature-Mysticism and suggests sentiments like those of Wordsworth.

As described in my last two essays, Ygdrasil is pictured in the Edda as having tree roots. One of these spreads its branches over the original and primitive fount of everything, Ginungagap, later the abode of the Giants. It is important to note that it is not said that this root and its branches grew in or was fastened upon or in the former Ginungagap. It is merely said where it is located. The Ygdrasil is self-sustained and does not grow in Ginungagap like an ordinary tree grows in the soil. It is its own sustenance in the same way as life and light are entities. It is, however, refreshed by water from the well of the Norns. The location of one root in the primitive fount of everything symbolizes the Power of the true character.

Heaven.

In the description of the tree we were told that it reached over heaven, and that indeed is remarkable information. None of the other world-trees do that. According to this conception Heaven is no unknown locality. It is drawn into a monistic unity with things. Moreover, when we hear about certain peculiarities of the crown of the Ygdrasil, we are led to speculate about the mystic import of that tree.

What may be the meaning of Heaven here? Can it be the sky, the air and the regions of winds and clouds? Yes! In more than one sense it was. The Nordics felt a family-likeness between themselves and the wild Northeaster. They were not afraid to call out, "Blow, blow, Thou Winter Wind." The fierce spirits of winter resembled their own spirit. They braced brain and sinew. One of Odin's characters is that of a Wind-God.

The clouds were to the Nordics a power which could change, but never die, hence the wondrous cloud scenery of the air naturally led to mystic thoughts. And their mystic thoughts led them to see the Ygdrasil both above and in the heavens. The Ygdrasil being a self-sustained power, naturally stood both in and above heaven. Heaven became thus to them part and parcel of the world; merely an element of existence. The Ygdrasil is their monistic world system.

That the Ygdrasil "reaches over" heaven symbolizes the occult truth that character under certain conditions "reaches over heaven," or as I may say, character involves heaven.

Trinities.

It is interesting to note the close relationship in character there is between the three roots of Ygdrasil, the three Norns and the three fountains, and, furthermore, to notice how the nine worlds the Vola spoke of naturally arrange themselves into three groups. It is also remarkable that the Nordic world-drama falls into three divisions: The tale of the origin of the world, the story of its preservation and finally its downfall. All these trinities are certainly not accidental. They reveal the Nordic mind in more than one way.

The simplest and most direct way to explain so many trinities is perhaps this, that the Nordic mind had a thorough and philosophic understanding of our tridimentional world. Maybe the explanation is that they knew, long before Pythagoras, that odd numbers have more power than even numbers, and before Vergil, that "God takes delight in odd numbers."

It seems most likely that the Nordics received from Nature the law of three. For does not Nature commonly show us a beginning, a middle and an end? Nature does so, but as often as she shows us a triangle, she also shows a square and a pentagon; and a square is quite as remarkable as a triangle. But the Nordics may have given to the number three such prominence because, as in everything else, they saw activity in it. External things in our spheres of motion are tripartite. Psychology divides mind into intellect, sensibilities, and will. All thought involves thesis, antithesis and synthesis. All logical processes consist of three parts, the major premiss, the minor premiss, and the conclusion. The human family exists as father, mother, and child. The Divinity in most religions is triune—father, mother and son. The Hindus have a Brahminic trinity. The Persian Zoroastrian religion is trinitarian. There is a Homeric trinity, and a Plotinian trinitarianism.

These and other trinities are, so it seems to me, simply expressions of our tridimentional world. They belong to the exoteric religions and cults. The esoteric teachings add to the three a fourth, we may call it in the modern language the fourth dimentional plane. Most of the ancient religions had a quaternity of gods. They added the fourth to represent the uncharted oceans of thoughts. Moreover, in their esotericism they arranged and explained the three gods of exotericism in a different way than that known to the crowd. Esotericism knows the mysteries; exotericism only names them, and even that in a very limited way. I take it, that the Nordic mind which spoke through the Vola had that inner perception which is power and the true vision, the esoteric truth.

But it is not merely remarkable that the Nordics expressed themselves in so many trinities. The Egyptians rivaled them somewhat. As many as eleven triads have been counted in the Egyptian religion; but the Nordics connected their trinities into a unit; the Egyptians did not. The three roots, the three Norns and three fountains correspond in character and significance to each other, and the evolution, preservation and downfall of the world also correspond to the nature of the threefold division of the World-life, such as the Ygdrasil tree expresses it.

The multiplicity of trinities connected with the Ygdrasil also shows how thoroughly the Nordic mind was framed on the plan of the perfect and complete character. The three roots suggest Power. The three wells are Purity. The marvelous balance of the three root-worlds shows the world constructed on the basis of peace and Harmony. And finally the tree is so rich in details and universal thoughts that there can be no doubt about it representing the fourth quality of character defined before, as Richness.

A Topographical Map.[1]

If I draw on a piece of paper a figure like the tree Ygdrasil, that figure looks very much like a topographical map. On it are to be found both heaven and all the worlds described in the Edda. Such a map is rich in mystic suggestions. I will point out a few interesting facts to show that such a topographical atlas is an interesting study.

In my first paper I have spoken of the Vast-Depth, Ginungagap, in which were the two opposites, Muspelheim (to the left) and Nifleheim (to the right). This dualism of "hot and cold" or "light and dark" can be seen in all the nine worlds the Vola speaks of. In drawing the map I use these two primitive worlds as starting points.

In the line of Muspelheim and "downward and outward," if such definitions can be allowed, when we speak about spir-

[1]The map in Mallet's "Northern Antiquities," is entirely wrong, confusing and misleading. Unfortunately it has often been reprinted.

itual forces lies Gimle, or Heaven, or Asaheim, the world of the gods. Following on the same line come Ljosalfaheim, the home of the Light-elves; Vanaheim, the home of the Vans, or gods of the sea; then comes Manaheim, the world of Man. It is a round disk and located about midway between Muspelheim and Nifleheim, the uppermost and the nethermost worlds.

On this line drawn from Muspelheim lie various other worlds most men know nothing about; for instance, the Fairy World and the world of the dark Elves (Suartalfeheim). Fairies are forms of truth lost to the modern world. They ought to be recovered.

Fairies.

Why do people reject the ancient belief in and the intercourse with the various nature beings—fairies, dwarfs, elves? It is wrong. They are part and parcel of the greater organic life round us and we have lost much by ignoring them. Without these beings there is no explanation of much of what we call will and consciousness in Nature. We need the fairies! The nature-mystic cannot abandon his intuition and mystic insight for bare and barren impersonal laws. A flower is born, lives and dies and there is no gainsaying it; it acts like one of us, whatever be our differences.

Like all ancient and vigorous people the Nordics lived and moved in a living, throbbing and intelligent universe. And for that reason, the nine worlds spoken of by the Vola have an intense interest for us.

> The wood and the wave each other know.
> Not unrelated, unaffected,
> But to each thought and thing allied
> Is perfect Nature's every part,
> Rooted in the mighty heart.

So natural and inborn is the human sympathy with Nature, that it is as Coleridge sings:

* * * still
Doth the old instinct bring back the old names.
* * * and even at this day
'Tis Jupiter who brings whatever is great,
And Venus who brings everything that's fair.

The Nordics appear never to have lost sight of the fact that the universe is a living personal being. Certainly the description of the Ygdrasil leaves us in no doubt. And the inference is that our intercourse with the universe must be on a personal basis, in personal forms and by personal methods. We may philosophise in abstract terms and talk about laws, light and love, but if we forget that our words are merely intellectual terms, we merely beat the wind and get no insight.

In seeking communion with the Nature-forces around us and attempting to operate in conjunction with them, we cannot address them as a law or laws. What are the personal names of laws? Is a law masculine or feminine? What medium is there for use between us and a law? Can we perfume a law? Can we vibrate towards it? Can it hear, see, feel or touch us, or we it? What common interest can there be between a law and us, human beings? Nay, the Nature-forces are personal and must be addressed personally.

The world has grown prosaic and wearisome! It is without divine ideas and has lost the virility of its younger days![2]

Manheim.

In a former article I spoke about the origin of Manheim or Midgaard, Man's home. This our world stretches far and wide and in all directions. No one has found the place where the sky closes the door for further progress, hence nobody knows how far Manheim stretches. But those who pretend to know, say that a man who can pass through fire and, if clever, can at will pass beyond the supposed bound-

[2]See my paper, "A Plea for the Fairies," in Azoth for April, 1917.

aries, for to him there is no boundary. Out There nothing is as it appears.

But the Midgaard is not real after all. Midgaard or man's world is really only a day-world. During the night it is a wilderness and the field of the Giants. The night-world is not man's world, it is a Ut-gaard, that is, something foreign to him. In other words Midgaard and Ut-gaard are not geographic locations, and their places are not on the atlas; but they were far more interesting to the ancient Nordic people than places and locations. They knew them by Luck or Unluck. When they were lucky they were "at home" or in Manheim. When they were unlucky, they were in the Utgaard, the Foreign, that which neither was human nor ever could be reconciled to the human. Instead of a geographic reality they knew a spiritual. And this was the glory of these old Nordic people, they knew that the day-world was after all the stronger of the two, because it was the world of the Sun, and nothing foreign or unhuman dared even challenge the Sun. If the Giants or monsters appeared in the Sun, they were struck dead. During the day man has an ally in all trees, animals, arms and the soil itself. Nature in the Open is on his side.

Giants and Thor.

Following the method of the topographical atlas, we find that the root uttermost and to the right stands over Jotunheim, the home of the Giants, and we see that under the same root is also Mimer's Well. The significance and symbolism is occult. The giants are essential world forces. No one with good red blood in his body can fail to find joy in the Giants. The academicians talk about "homeric laughter," but it cannot have been anything in comparison with the laughter of the old Nordic Vikings when they heard the stories about their hero, Thor's befooling by the Giants. Viking laughter was a roar that lifted the roofs of the house.

Surely Thor becomes comic when it is discovered that he had lodged in a Giant's steel glove and thought it was a hut, and more so when he wagered that he could drink and

empty a deeper goblet than his host, and found that the goblet he drank from was connected with the ocean. Think of the humiliation to Thor, who had struck at the Giant Skrymer with his hammer and hit him in the middle of the brow, to hear the Giant turn in his sleep and ask if a leaf from the tree near by had fallen upon him. Let Thor's eyes be lightning and the wheels of his chariot roll like thunder and the blows of his hammer ring like earthquake, his wit is weak as water. But the Giants excite our interest and profound respect. They provoke laughter whether they are outwitted or not; whether they tumble over their own strength or fool the Asas by it.

Frost as a winter phenomenon is common enough, but think of absolute zero or a region, lifeless, hopeless and without any vibration of love or fire. Such is the home of Frost-Giants according to the Nordics.

Even less dreadful than the Nordic conception is frost ordinarily. Frost is death to organic life. In a clear, calm and cloudless night the Frost-Giants are most operative, destructive and distinctive. They lay their cold hands and lifeless limbs on the plant and freeze the sap. And when they go away and the sun arrives, the ducts of the plant burst like the waterpipes in our houses.

Nifleheim.

Finally, once more following the topographical method, we find the third root to be central and to stand over the lowest world, the Mistworld (Nifleheim), Helheim, Hela's Kingdom; and the wonderful well called Hvergelmer. We might expect that the Nordic mind would place one world-root over the Mistworld and Nifleheim, they were too well known in the Far North to be ignored. Indeed, one who has been in those regions knows the mist as winter's soul, a thing he can see, but not grasp or make useful. Like a ghost the fog glides along the ground, bringing nothing but dampness and chill along. Its pale and clammy face brings fear and dread.

The supreme value of Nifleheim can be seen from a consideration of what its fountain Hvergelmer is. This fountain is called the Mother-Fountain of all the rivers of the world, both those below the earth's surface and those in the Heaven above. It is certainly an amazing statement to hear the fountain in Nifleheim called the Mother-Fountain of all rivers in the world and Heaven. The common mind did not expect it, because the common mind is ignorant as regards life's mysteries.

As it is with the human heart, so it is with Hvergelmer. Out of the human heart springs life; but death comes also. If we look upon rivers and streams on the earth in the same way as we look upon the heart, the arteries and veins in the human body, we may well call Hvergelmer the source and prime mover of all the grand activities of the universal circulation, whose source is hidden for most people. And none except mystics can comprehend the connection there is between Hvergelmer at the roots of Ygdrasil and the sources of universal life. Existence is to the common mind too slow, solid and unchangeable to be seen as the mere passing event, which it really is, and involving both life and death.

The Eagle and the Hawk.

We are furthermore told that on the top of the Ygdrasil sits an eagle who "knows many things" and between the eagle's eyes sits a hawk, by name,Vedfolner. Inasmuch as the tree reaches "above" Heaven and the eagle sits on top it, we must conclude that the eagle is in a sphere above everything else. It seems to be the most likely interpretation of this eagle and its whereabouts to call it an All-Seeing Eye, and it also seems the most fitting symbol to consider the hawk as the accesory intellect to knowledge and wisdom.

Considering this eagle and the hawk in the light of charter as defined above, I should say that the eagle is a Nordic symbol of that fundamental Power which I called the root and real source of all strength. When we see the graceful sweep of the eagle, our thoughts involuntarily move in a similar way. We are, like the eagle, lifted up into a purer

air and large views. And when we consider the eagle as a bird of prey we do not condemn it. High thoughts and lofty endeavors also prey upon that which is mean and useless. It seems reasonable, therefore, to consider the eagle and the hawk as types of a Nordic psychology of profound significance.

For comparison, it will be interesting to look at Egyptian symbolism for a moment. It is rather strange perhaps that the Egyptian eagle is a vulture or scavenger. And yet the ancient Egyptian eagle with its outspread wings is clearly a supreme sign. Did it perhaps signify the mystery of death, as so much other symbolism in Egypt?

The Nordic eagle can hardly be thought of as looking upon life as death, especially when we are told about the hawk between its eyes. The hawk is an extremely active and daring bird; strong of wing and stout of heart. It is both bold and cunning and perhaps the most handsome bird of prey known. All these qualities are the very opposite of Egyptian character. It is interesting to note that the Nordics also on this point were originals and no copyists.

The Squirrel.

We are also told that a squirrel, Ratatosk, runs up and down the tree and seeks to cause strife between the eagle and the serpent, Nidhug.

The first thought that strikes one after reading about this squirrel is, that everything we hear about the tree and all connected with it is expressed by the character of this squirrel, its activity, movement and a healthy restlessness. Everything above the earth and under the tree in the earth is also activity engaged, and we get the impression that a general confusion or disturbance would follow if any of the many activities mentioned should cease to operate or exist.

The squirrel symbolizes that activity of life and light which is the very characteristic of the tree itself, only with a difference. To understand that difference it must be known that squirrels are rodents or gnawers. They are planti-

grade and not carnivorous. They have no canine teeth and this, their most distinctive characteristic, places them emphatically in connection with the plant world and entirely removed from flesh-eating. They thrive and multiply to a greater extent than any other group of living animals. The squirrel's skull is most primitive in its build.

All these characteristics, together with its desire to create a strife between the eagle and the serpent, clearly makes this squirrel a symbol of life's inherent principle of dissolution, as expressed by restlessness. Furthermore, like mice, the squirrels love pilfering and hoarding, not so much for greatness and power as for an indolent and luxurious life. Neither of them resemble any productive industry. They are both noted for their indulgence of appetite. All of this is remote from sanctification. Summing up these various characteristics, I may well say that the squirrel represents insinuations, thieving propensities and disturbing influences, or life's negative elements.

The name of the squirrel, Ratatosk, is also significant. It means a tooth, and it is interesting to note that the first syllable of the word Rata, in Scanscrit means a tooth. But the squirrel ought also to be looked upon as beneficent and useful. For instance, the cold spring rains and the biting winds are by no means only destructive forces. On the contrary, they are very important in Nature's economy. They check a too hasty growth and they give the young sprouts time to grow strong and elastic. If the sprouts did not acquire that quality they could not later on bear flower and fruit. The squirrels on Ygdrasil act in a similar way and thus symbolize the usefulness of trials and temptations and the good there is in an apparent evil.

The Stag.

A stag is capricious and not safe; it expresses excellently the wild moors which are its natural home. The deer are thieves and like nothing better than to invade an orchard and take the best of everything. They will wander miles to reach them. Woe to a turnip field, which they

enter; they not only bite off the tops, but tear them up and damage more than they eat.

The deer's eyeball cannot look upward, and the proverb says "the beasts have no uplooking eyes or yearning hearts." For this reason the deer may well be considered a type of mere intellect. An intellect not touched by lofty purposes is like a capricious stag, and is no safe guide. Such an intellect is reckless as the deer in a turnip field or an orchard. These characteristics fit the four deer in the Ygdrasil.

The Norns.

About the Norns, the Elder Edda in Volaspa says or sings:

The Ash, I see standing there—
Ygdrasil, it is called.
Proudly it raises its head and crown.
It is watered with clay.
From it comes the dew
That falls in the valleys.
The tree is always green
And stands over Urd's well.
From the hall under the roots
Come three maidens
Who know many things.
Urd is the name of the one.
The other is called Verdande
And the third is named Skuld.
They give the world laws
And they fix man's fate.
They called forth all generations.

The most interesting point in the decription of the Norns is, that evidently the Nordics did not think of Fate, or, the Effects of man's actions, as following blind laws. They connected man's actions with the will of some higher beings, here called Norns.[8]

Some students of the Younger Edda have come to the conclusion that originally there was only one Norn, Urd, and they translate the word to mean Fate or Death-Fate, and since "Urd's word none can dispute," she really contains the

[8]It seems certain that, in Denmark, at least, the Norns have had a temple, where the Oracle, called "the three maids" gave answers. They did so to Fridley's son, Ole. (Saxo Grammaticus, Book VI.)

whole of the Norn conception. I object to this interpretation and can see no sense in it. The name Urd is the modern Ord in all the three Nordern languages and means, translated into English, the Word or Logos, and in the Scandinavian languages the Word, has no connection with death. On the contrary, the Word, Ordet, became the key to that most powerful and widespread movement in all the three northern countries called Grundtvigianism. And that movement represented the very opposite of death. It thrilled with life; it was enthusiasm. It declared that the word, Ordet, was man's salvation. Interpreted in the light of character as I defined character before, Urd means Power, Purity, Harmony and Riches, the Logos.

However, whether there be one or three, the Norns did not spin man's fate according to their own volition. They obeyed a High Law. Neither the Norn nor man could withstand that law, or the word of Urd, though it spoke to one's destruction. So says the Fjolnismaal, 47.

I take it that Urd, in Danish Ord, means the Word, the Logos and Prevision, and that Mimer's wisdom is Recollection or a view backwards into the time. Such interpretation seems to me to lie in the very primitive sounds back of the two words, Urd and Mimer.

The Norns were virgins, and acted both in the world of the gods and of man. They were independent of the gods and more powerful. In man's world they appear with every child's birth. It was a universal notion in old times and is still so in many places that two Norns in man's world are friendly to the child, but the third is unfriendly.

In this connection a story of Nornagest is told in Nornagestsaga (11) as follows: "There traveled about in the land Volvur, who are called spakonur, who foretold to man their fate. People invited them to their houses; gave them good cheer and gifts. One day they came to Nornagest's father. The baby lay in the cradle and two tapers were burning over him. When the first woman had gifted him and assured him of happiness beyond all others and his race, the third or youngest, Norn, who in the crowd had been

pushed off her seat and fallen to the ground, ran up in anger and cried out, "I cause that the child shall only live till the lighted taper beside him has burned out." The elder Volva quickly seized the taper, put it out, and, gave it to the mother with the warning not to kindle it again till the last day of her son's life, who received from this the name "Norna's-guest."

A story similar to that of the Nornagest in the North comes from Greece. About Meleager, a celebrated hero of Greek legend, the Moira or goddess of fate had said to his mother on the seventh day of his birth that her son would die when a log on the hearth was consumed by the flame. The mother, Althea, immediately snatched the log from the fire and concealed it in a chest. After the Calydonian hunt Meleager kills his uncles for their unfairness in the hunt. Overcome with pain at the death of her brothers, Althea sets fire to the log and Meleager dies a sudden death.

Meleager was evidently no ordinary hero, but a center of influences and spiritual activities. At his death his mother and wife hanged themselves and his sisters wept so bitterly for him, that Artemis changed them into guinea hens, and they are to this day called, after him, Meleagrides. Legends relate that even in the nether-world Meleager retained his dauntless courage; for when Heracles descended to Hades, all the shades fled before him except Meleager and Medusa.

The Northern legend is not so circumstantial as the Greek, but is rich enough in contents to show an early origin of the idea that heavenly beings or forces are connected with certain individuals and for certain purposes, not, however, always evident to other people, as known or not, to the individual in question. We do not know why the Nordic man lived three hundred years, nor which of the many of Meleager's heroic deeds were of world importance, but popular opinion has always looked upon such individuals as specially chosen. Perhaps I may be allowed a philosophical interpretation of the tree Norns by viewing that trinity in the light of Hegel's trilogy or dialectic process, of thought being (1) "bare Thought"; (2) Thought externalizing itself, Nature;

and (3) Thought returning to itself, Mind. According to this, the first and the third "movement" would be the two favorable Norns. To see the rationale of this, it is only necessary to remember that the Aim and the End or Purpose of a "movement" are always one. The beginning of a movement always foreshadows the ultimate End, and the ultimate End is the logic of the Beginning. The Norn legend makes Urd, the Past, and Skuld the Future, and Verdande the second or middle one, that which is coming to be, the negative, the uncertain or the tragic in life: the element which both connects and separates the Past and the Future.

And the second "movement" of Hegel's trilogy, "Thought externalizing itself, Nature," is naturally the antagonistic Norn, the Norn who brings Death, when the fire is burnt out; that is to say, when all the contents of the Thought has been exhausted.

Explaining the same trilogy by the various processes of life, it is easy to see that the antagonistic Norn is the tragic element in our lives. We would all start out in life normally, if it were not that "something" followed us, waiting and watching for our "unlucky" moment, and then terminating our life with all its promises, activities. This "something" is of course Karma. Thus, the Nordic mind proves its profound character and insight into life's mysteries. Its legends about the Norns is a personification of the law of Cause and Effect.

Fountains.

Next to the three Norns, I think the three fountains are the most important for the occult and mystic study of the Ygdrasil.

The location of the various worlds is of immense interest, but the worlds do not shift places, they are static. But the fountains are of a dynamic quality. The mystery of existence speaks through mossy wells. It was so in the past, and is so today. Even puritanic countries have their springs and wells and revere them as doors of life. The Jews still bathe in the pool of Bethasda, and the Christians call it the

Virgin's Pool. Significant enough! And why not? In the fountain we may discern the personality of life. A Nature-mystic perceives the Eternal Soul in this fountain. Of the glory of a fountain, I will let the poet sing the song:

Into the sunshine,
  Full of the light,
Leaping and flashing
  From morn till night.

Into the moonlight,
  Whiter than snow,
Waving so flower-like
  When the winds blow.

Into the starlight,
  Rushing in spray,
Happy at midnight,
  Happy by day.

Ever in motion,
  Blithesome and cheery,
Still climbing heavenward,
  Never a-weary.

Glad of all weathers,
  Still seeming best;
Full of a nature
  Nothing can tame.

Changed every moment,
Ever the same
Ceaseless, aspiring,
  Ceaseless content.
Darkness or sunshine
  Thy element.

Glorious Fountain!
  Let my heart be
Fresh, changeful, constant,
  Upward like thee!

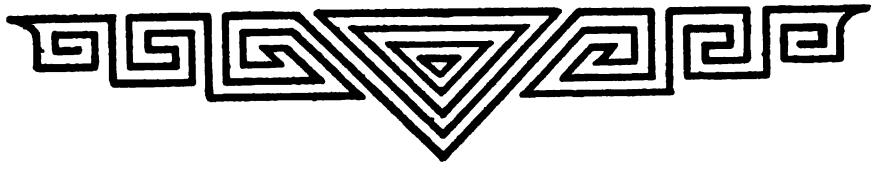
I have already spoken of Hvergelmer, the Mother-Fountain, and of the fountain from which the Norns take water for the refreshment of Ygdrasil. It remains that I refer to Mimer's well.

Under the root symbolizing Origin, Ginungagap, is

found, said the Nordics, the fountain of Mimer, and they spoke truly. Mimer is the personal aspect of Memory, and Mimer's well holds the world's memory. The well has no bottom. Origin has no Bottom, Beginning nor End.

Clearheaded as the Nordics were, they elaborated this cosmic fact and said that as little as the world has a beginning, so it is with poetry and inspiration, they are from everlasting to everlasting. The practical outcome of this philosophy was that the Nordics cultivated poetry, song and imaginative language, and that thought is embodied in the Odin tale. The Edda tells that Odin went to Mimer for a drink of wisdom and was to leave one eye as payment. We can readily guess which eye he left behind. It was, of course, the one which looks at worldliness. The mystics say: "Two eyes has man. One sees into Eternity, the other into this world." The Nordic poet says that when we at evening see the sun sinking into the ocean, we have a picture of Odin's eye in Mimer's well.

I have often contemplated the sinking of the sun into the ocean at eventide and I confess the evening becomes solemn. Time seems longer than elsewhere. A profound freedom comes upon the soul and in the afterglow memories arise.



THE RITUAL OF HIGH MAGIC

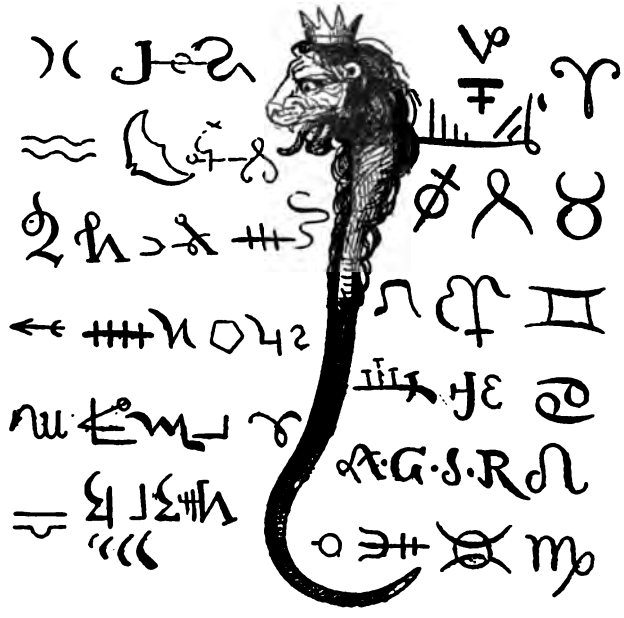
By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XVII.

The Writing of the Stars.

HERE is the picture of the magic characters which were traced by the ancient astrologers from the zodiacal constellations; each of these characters represents the name of a good or evil genius. We know that the signs of the Zodiac have reference to diverse celestial influences, and consequently express an annual alternation of good or evil.



Names of Genii designated by these characters are:

For the Ram—	**Sataaran**	and	**Sarahiel;**
For the Bull—	**Bagdal**	and	**Araziel;**
For the Twins—	**Sagras**	and	**Saraiel;**
For the Crab—	**Rahdar**	and	**Phakiel;**
For the Lion—	**Sagham**	and	**Seratiel;**
For the Virgin—	**Iadara**	and	**Schaltiel;**
For the Scales—	**Grasgarben**	and	**Hadakiel;**
For the Scorpion—	**Richol**	and	**Saissaiel;**
For the Archer—	**Vhnori**	and	**Saritaiel;**
For the Goat—	**Sagdalon**	and	**Semakiel;**
For the Water-Carrier—	**Archer**	and	**Ssakmakiel;**
For the Fish—	**Rasamasa**	and	**Vacabiel.**

The sage who desires to read the heavens, should also observe the days of the moon, the influence of which is very great in astrology. The moon successively attracts and repels the magnetic fluid of the earth, and thus produces the ebb and flow of the tides. Hence it is necessary to be well acquainted with her phases, and to know how to discern their days and hours. The new moon is favorable to the beginning of all magnetic works. From the first quarter up to the full moon her influence is warm; from the full moon to the last quarter it is dry; from the last quarter to the end it is cold.

The special characters for each lunar day, marked by the twenty-two keys of the Tarot, and by the signs of the seven planets, are:

1.—The Conjuror or Magus.

The first day of the moon is that of its own creation. This day is consecrated to the initiatives of mind, and should be propitious to new enterprises.

2.—The Popess, or Occult Science.

The second day, whose potion genius is Enédiel, was the fifth of the creation, since the moon was made on the fourth day. The birds and fishes that were created on this day are the living hieroglyphs of magic analogies. and of the universal dogma of Hermes. The water and the air, which

were then full of the forms of the Logos (verbe), are the elementary figures of the Mercury of the sages; that is, of intelligence and speech. This day is propitious for revelations, initiations, and for the great discoveries of science.

3.—The Celestial Mother, or the Empress.

The third day was that of the creation of man. Therefore the moon is called the Mother in the Kabala, where it is represented as accompanied by the number three. This day is favorable to generation, and generally to all productions either of the body or the mind.

4.—The Emperor, or the Dominator.

The fourth day is baleful. It was that of the birth of Cain; but it is favorable to unjust and tyrannical enterprises.

5.—The Pope, or the Hierophant.

The fifth is fortunate. It was that of the birth of Abel.

6.—The Lover, or Liberty.

The sixth is a day of pride. It was that of the birth of Lamech; he who said to his wives: "I have slain a man who struck me, and a young man who wounded me. Cursed be he who attempts to punish me!"[9] This day is propitious for conspiracies and revolts.

7.—The Chariot.

On the seventh day the birth of Hebron; the one who gave his name to the first of the holy cities of Israel. A day of religion, prayers, and success.

8.—Justice.

The murder of Abel. Day of expiation.

9.—The Patriarch, or the Hermit.

The birth of Methuselah. A day of blessing for children.

10.—The Wheel of Fortune of Ezekiel.

The birth of Nebuchadnezzar. The reign of the Beast. A day of calamity.

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[9]Genesis, IV., 29, 30.

11.—Force.

Birth of Noah. The visions of this day are deceitful, but it is a day of health and longevity for new-born babes.

12.—The Sacrifice, or the Suspended One.

Birth of Samuel. Prophetic and Kabalistic day, favorable to the accomplishment of the Great Work.

13.—Death.

Day of the birth of Caanan, the cursed son of Ham. A calamitious day, and fatal number.

14.—The Angel of Temperance.

Noah's benediction; the 14th day of the moon. The angel Kassiel of the hierarchy of Uriel presides over this day.

15.—Typhon, or the Devil.

Birth of Ishmael. Day of outlawry and exile.

16.—The Tower Struck by Lightning.

Day of the birth of Jacob and of Esau, and of the predestination of Jacob to the ruin of Esau.

17.—The Glowing Star.

Fire from heaven burns up Sodom and Gomorrah. Day of safety for the good and of ruin for the bad. It is dangerous if it falls on Saturday. It is under the reign of the Scorpion.

18.—The Moon.

Birth of Isaac. Triumph of the spouse.[10] Day of conjugal affection and of good hope.

19.—The Sun.

Birth of Pharaoh. A beneficial or fatal day for the greatness of the world, according to the different merits of the great.

20.—The Judgment.

Birth of Jonah. The instrument of God's judgments. A propitious day for divine revelations.

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[10]The chief wife having become a mother, her son is the heir and successor to the patriarchal dignity, instead of the son of the bondwoman.

21.—The World.

Birth of Saul. A material kingdom. Danger for the mind and reason.

22.—Influence of Saturn.

Birth of Job. Day of trial and sorrow.

23.—Influence of Venus.

Birth of Benjamin. Day of preference and tenderness.

24.—Influence of Jupiter.

Birth of Japhet.[11]

25.—Influence of Mercury.

Tenth plague of Egypt.

26.—Influence of Mars.

Deliverance of the Israelities, and passage of the Red Sea.

27.—Influence of Diana or of Hekatê.

Brilliant victory gained by Judas Maccabeus.

28.—Influence of the Sun.

Samson carries away the gates of Gaza. Day of strength and deliverance.

29.—The Fool of the Tarot.

Day of abortion and of failure in everything.

By this rabbinical table which Jean Belot and others borrowed from the Hebrew Kabalists, we can see that the ancient masters drew conclusions from effect to cause, from facts to presumable influences, which is completely in accordance with the logic of the occult sciences. We see also how many diverse significations are included in these twenty-two keys which form the universal alphabet of the Tarot, and the truth of our assertions when we maintain that all the secrets of the Kabala and of magic, all the mysteries of the ancient world, all the science of the patriarchs, all historic traditions of primitive times, are included in this hieroglyphic Book of Thoth, of Enoch or of Kadmus.

[11]The names Japhet and Jupiter are the same; both being Aryan. Japetos is the Titan and father of Prometheus the creator of mankind, whom the author of the tenth chapter of Genesis makes the eponymous ancestor of the Medians, Sythians, Armenians, Ianians and peoples of the Caucasus. Jupiter or Zeus pater, the Father of Light, is easily identified with Indra or Diaus-piter of the Vedas and the "Father in Heaven."—A. W.

A very simple means of finding celestial horoscopes by onomancy is one we are about to state. It reconciles Gaffarel with us, and can also furnish very astonishing results for exactitude and profundity.

Have a black card, in which you will cut out in daytime the name of the individual concerning whom you consult. Place this card at the end of a tube, small toward the eye of the observer and large at the end where the card is. Next you will look toward the four cardinal points alternately, beginning at the East and finishing at the North. Notice all the stars that you see through the letters. Then convert the letters into numbers, and with the sum of the addition written in the same manner renew the operation. Count how many stars you have. Then adding this number to that of the name, add up again and write the total of the two numbers in Hebrew characters. Then renew the operation, and inscribe apart the stars which you have encountered, and search in the planisphere the names of all the stars. Classify them according to their size and brilliancy. Choose the largest and most brilliant for the polar star of your astrological operation. Search afterward in the Egyptian planisphere (one is found sufficiently complete and well engraved in the atlas of the great work of Dupuis); look for the names and the figure of the genii to which the stars belong. You will then know which are the lucky and which the unlucky signs that enter in the person's name, and what their influence will be—either in infancy—(the name traced to the East), or in youth (the name to the South), or in middle age (the name to the West), or in old age (the name to the North), or finally, in the whole life. These are the stars that enter into the entire name, formed by the addition of the letters and the stars. The astrological operation is simple, easy, and requires but little calculation. It takes us back to remote antiquity and, as we can convince ourselves by studying the works of Gaffarel and those of his master Rabbi Chomor—to the primitive magic of the patriarchs.

(*To be continued.*)

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART; and, to be conscious of CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

A Self-Verifying Chronological History of
ANCIENT EGYPT

From the Foundation of the Kingdom to the Beginning of the Persian Dynasty.

By Orlando P. Schmidt

A Remarkable History

In this work, which covers a period of 3,719 years, beginning 4244 B. C., and ending 525 B. C., the remarkable history of the most wonderful nation of antiquity has been restored and presented in a new light, by means of an accurate chronology.

The author demonstrates that, from the beginning of the Kingdom (4244 B. C.) the Egyptians had and used the most accurate system of chronology ever devised by the ingenuity of man, to wit, the "Sothiac" system, which was based on the recession of the vague year, and automatically registered by the "heliacal risings" of the Dog-star Sothis (Sirius).

The reigns of all the kings were accurately adjusted to the Sothiac Eras and Epochs, which are clearly explained in the first part of the work.

In this book the reader will find the chronological lists, derived from the long-lost works of Manetho and Eratosthenes, carefully and critically corrected and restored. Ancient history appears in a new and altogether unexpected light. This book will be a revelation to those interested in the History of Ancient Egypt, and is remarkable for the manner in which the subject is presented.

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